

*Historiographorum Aliorumque Scrip-
torum Hiberniæ Commentarium:*

• O R, A

HISTORY

OF THE

Irish WRITERS.

Collected not only from the best *Books*, and
most *authentic Accounts* we have in *Print*,
but also from several curious *Manuscripts*
and *Archives* in the most eminent *Libra-
ries* in *Europe*.

*Doctrina sed vim promovet insitam.
Paulum sepultæ distat inertiae
Celata Virtus.*

Hor.



D U B L I N:

Printed for and Sold by EBENEZER RIDER
in George's-Lane. 1736.

HISTORICAL AND GEOGRAPHICAL
NOTES OF THE

OF THE

HISTORY

OF THE

WARRIORS

Collected not only from the best books, and
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THE
P R E F A C E.

THAT the Irish do, and ever have excelled in Arts, or Arms, is a Thing with no small Vigour contested, and deny'd by a neighbouring People, which are so very far from allowing them any Share of Elevated Understanding, that scarcely will they acknowledge that any one unfortunately born in Ireland can be capable of Common Sense or Bravery; as if Irishmen, Coward, and Blockhead were Synonymous Terms, and signified one, and the same thing; and when any extraordinary Genius of Ireland happens by Encouragement to be distinguish'd, they immediately lay claim to him, crying out as the Jews did of Christ, can a Prophet come out of Gallilee? Can a Man of Sense come out of Ireland? This I have heard myself in regard to the great Ornament, and Friend of our Country, the REVEREND DEAN SWIFT; I have been heartily laugh'd at in London for presuming to think so Eminent a Genius was an Irishman; and full often have I heard several different Parts of England honoured with the Name of his Native Place; when if I am not imposed upon, I cou'd go almost to the House where he was born in Dublin. Their Courage and Loyalty, both which pretty much depend upon good Understanding, have been sufficiently, and Elegantly prov'd by Mr. Foreman in his Letter to the Candid Free-Britton, which see. And now I shall endeavour to make it plain that they Excell in Wit as well as Arms. At this Day few are not the Ornaments produced by the University of Dublin; and I think I may without Extravagance affirm it, that it is almost a Miracle, considering the vast Discouragement it lyes under from the Promotion of Foreigners and Neglect of

The P R E F A C E.

her own Sons, that they make such great Progress both in Human, and Philosophic Knowledge. Since then un-
encourag'd, nay depressed they arrive to such Height of
Perfection, as the Generality of them do, it must necessa-
rily follow that there is something refin'd and pene-
trating in the Nature of the Irish, a cast of Mind well
fitted for Study, and a Clearness of Head to make just
and proper Distinctions. It may perhaps be ask'd why
these Men of Genius make no Figure at Home, and if the
finishing of their Talents is not owing to their Conversa-
tion with their Neighbours. I cannot deny but they may
receive Improvement from the English; and for the first
Part of the Question it is Answered by a melancholy
Truth, which is this; that in these Latter Days Eng-
land has fed the most of the Men of Genius that Ire-
land has produced, whither they are forced to Roam
to avoid the Difficulties they must certainly encounter
thro' the strange Conduct of their own Countrymen in
Power at Home. I could say much upon this Subject,
but it is a Subject will not very well bear being harran-
gued upon.

This Island was from the first Introduction of Christi-
anity, remarkable for many Centuries for its Learning
and Piety, tho' it is very much to be regreted that by
the Incursions, and Depredations of the Danes, and
Norwegians, (the Huns, and Goths of our Country)
Multitudes of Valuable Manuscripts have perished.
Many of those lost Writers flourished some Ages after
St. Patrick, at which time Ireland was justly called
the Island of Saints, and it was as common to ask
all over Europe in them Days, if a Man who affect-
ed Learning was in Ireland, as it was with the Ro-
mans to enquire if a Philosopher, or Orator had been
at Athens.

Many Writers ascrib'd to Ireland are here Indu-
stiously omitted, some from their Obscurity, others from
the Uncertainty we lye under of their being Irish, such
I mean as have been claimed by other Nations, but ma-
ny are passed over with regret, because the Knowledge
of them, and their Writings, has not reached us. AN



A N
A C C O U N T
O F T H E
IRISH WRITERS, &c.

C H A P. I.

*The Writers of the Fifth Century, from the
Year of Christ 400 to the Year 500.*



T. Albe, or Ailbe, Born in Ely O Carol, was converted in his Minority by a Missionary from Rome, whether some Years after he travelled, and was consecrated Bishop by the Pope. There is yet remaining of his Works, a *Rule for Monks* in Manuscript, which the Compiler of the *Ulster Annals* understands (I suppose) where he says that the *Law of Albe* was received in *Munster*. He died in 527.

Dubtach, a Convert of St. Patrick, published *Sacred Poems*, ' for (says *Jocelin*) being Baptized and Confirmed in the Faith, he ' turned his Poetry, which in the Flower and ' Prime of his Studies he employed in praise of ' false Gods, to a much better use, changing
B his

‘ his Mind and Style, he composed more elegant Poems in praise of the Almighty Creator and his holy Preachers.’

Fiech, or *Fiach*, educated under *Dubtach*, was appointed Bishop of *Sletty* by *St. Patrick*, in whose praise he writ an *Irish* Hymn containing 34 Distichs; some think he writ another in praise of *St. Bidget*, which begins, *Audite Virginis Laudes*, and is by others attributed to *Nimid Lanidian*, and by some to *Ultan* of *Ardraccan*. An old Author says, that *St. Patrick* ordained in that Country (meanig *Leinster*) another Bishop, namely, *Fiach*, a Native of the same, remarkable for his strictness in Religion, who by command of *St. Patrick*. Converted and Baptized the whole Nation of *Ceanselach*, which is the greater and better part of *Leinster*. This Bishop *Fiach* kept under his Body, and subdued his Fleishly Corruptions and Lusts, and in his City *Sleibti* (now *Sletty* in the *Queen's County*) near the River *Barrow*, in *Albe field*, finished a most religious Course of Life.

Benigne, a Scholar of *St. Patrick*, and his Successor in the See of *Armagh*, writ a Book, part *Latin* and part *Irish*, *Of the Virtues and Miracles of St. Patrick*, to which *Jocelin* owns himself beholden. There is extant an *Irish* Poem of the *Dublinians* Conversion to Christianity, ascribed to this *Benigne*. The Place of his Death is variously reported.

Sedulius Scotus, a famous Poet, Orator and Divine, lived about 490. *Trithemius* gives this account of him, ‘ *Sedulius*, a *Scotish*
‘ Priest,

‘ Priest, from his Infancy educated under *Hil-*
 ‘ *debert* Archbishop of the *Scots*, well versed
 ‘ in the Scriptures, and most accomplish’d in
 ‘ the Learning of the Age, excellent at Com-
 ‘ posures in Prose and Verse. For his further
 ‘ advancement in Learning, left *Scotia* and
 ‘ came into *France*, from whence he travel-
 ‘ led to *Italy*, and visited *Asia*, lastly return-
 ‘ ing by the Borders of *Achaia*, in the City of
 ‘ *Rome* great notice was taken of him, for
 ‘ his singular Learning. He writ many *Latin*
 ‘ Books in Prose and Verse, of which I have
 ‘ only met with the Titles. To the Abbot
 ‘ *Macedonius* he dedicated a notable Work,
 ‘ composed according to the Order of the Gos-
 ‘ pel, which he Intituled, *A Paschal Song in*
 ‘ *Metre*, consisting of four Books, which be-
 ‘ gin thus, *Paschales quicunque dapes*. Four-
 ‘ teen Books on St. *Paul’s* Epistles, in Prose,
 ‘ which begin thus, *Antequam Apostolica*
 ‘ *Verba*. An Hymn on Christ’s Miracles, which
 ‘ begins, *A Solis ortus Cardine*. To *Theodo-*
 ‘ *sus* the Emperor one Book. Notes on the
 ‘ large Volumn of *Priscian*, one Book. Notes
 ‘ on the second Edition of *Donatus*, one
 ‘ Book. Encouragement to the Faithful, one
 ‘ Book. Letters to several Persons; by *Sedu-*
 ‘ *lius Scotigena*, one Book. Of Christ’s Mira-
 ‘ cles in Prose, two Books. He also publish-
 ‘ ed some others which have escaped my Ob-
 ‘ servation. *Sigebert* says that he was at
 ‘ length made Bishop; but of what Church or
 ‘ See he does not mention. He lived under
 ‘ *Theodosius* in 430.’ So far *Trithemius*.

Primate *Usher* makes appear, that those Grammatical Pieces are the Works of another *Sedulius* of latter times. The Author of the Chronicle, supposed to be *Dexter's*, makes our *Sedulius* Bishop of *St. Maria d' Oreto* in *Spain*, in the Year 428. *Damian a Goes*, and *Sebastian Munster*, reckon him among the *Spaniards*; But *Sedulius* Stiles himself *Scotigena* in the above mentioned Book of Letters, and so puts the matter out of Doubt. To this we may add the Title of his Notes on *St. Paul's* Epistles, which run thus, *Sedulii Scoti Hiberniensis in omnes Pauli Epistolas Collectaneum*. And so *John Sichard*, who first published that Work out of a venerable old Copy, which he had from the Abbot of *Fuld*, calls the Author *Sedulius Hiberniensis*, i. e. a Native of *Ireland*. However some learned Men are of opinion that the Author of those Notes was not the Poet, but another *Sedulius*. His three Hymns are in great esteem.

The first begins, *A Solis ortus cardine*. The Second, *Herodes hostis impie*. The Third thus, *Salve Sancta parens enixa puerpera Regem*.

Frideline, Son of an *Irish* King, lived in 495. He built many Monasteries in *France* and *Germany*, where he took much pains in propagating Christianity. He died in a Monastery of his own erection at *Secking* or *Secane* (an Isle in the *Rhine*) and was there buried. He is reported to have written some *Pious Exhortations*, besides other things not now extant.

St. Catald lived in the close of the 5th Age. He was born in *Munster*, educated at *Lismore*,
and

and afterwards Bishop of *Ratheny*. Having for some Years honourably discharg'd his Episcopal Function, he went a Pilgrimage to *Jerusalem*, from thence, in obedience to a Heavenly Vision, he travelled to *Italy*, where he became Bishop of *Tarentum*. *Volateran* says further, that *Catald* was esteemed at *Geneva*, near the Lake *Leman*, as Bishop and Professor of that City. *Alexander ab Alexandro*, who lived in 1500, writes thus of him: ' In the
 ' flourishing Estate of *Ferdinand* the first King
 ' of *Arragon*, when as yet the City and King-
 ' dom of *Naples* were free from the Calamities
 ' of War, it is recorded, that *Catald*, a Reli-
 ' gious Man, who was Bishop of *Tarentum* a
 ' thousand Years since, and honoured by the
 ' Citizens there, as their Patron, had appear-
 ' ed in a tempestuous Night, to one in his Sleep,
 ' who ministred about Holy Things, then late-
 ' ly admitted to Orders, and of a virtuous Edu-
 ' cation, and warned him to cause a Book
 ' containing Divine Mysteries, which in his
 ' life-time he had writ and hid in some obscure
 ' place, to be dug up, and forthwith to be
 ' laid before the King's Majesty; but he giv-
 ' ing little credit to the Vision, the same was
 ' often repeated to him when awake, and one
 ' Morning very early, while he continued a-
 ' lone in the Temple, but perfectly awake,
 ' *Catald* appeared to him in his Episcopal Ha-
 ' bit and Mitre, and told him that next Morn-
 ' ing, without further delay, he should dig it
 ' up and carry it to the King, threatening sore
 ' Punishment if it were not done. The next
 ' Day

‘ Day the Minister and People went in solemn
 ‘ Proceſſion to the place where the Book for
 ‘ ſo long time had lain hid, and found it wrapt
 ‘ up in Leaden Tables, and faſtned with Iron
 ‘ Studds. Therein the future overthrow of
 ‘ the Kingdom, with all the Miſeries conſe-
 ‘ quent thereon, and the impendent Evils
 ‘ which ſoon afterwards enſued, were certain-
 ‘ ly foretold the King. All which taught by
 ‘ ſad Experience, we have ſeen to our Coſt,
 ‘ brought to paſs: For in truth ſo powerful is
 ‘ Divine Prediction, that ſome ſhort time
 ‘ after King *Ferdinand* himſelf, whether
 ‘ thro’ the Divine Diſpleaſure or inevitable
 ‘ Fate, was taken off in the firſt approach of
 ‘ the Wars, and *Charles* King of *France*, with
 ‘ a great Army, over-run the whole Kingdom
 ‘ of *Naples*; and *Alphonſus*, *Ferdinand’s* el-
 ‘ deſt Son, ſcarce warm in his new Kingdom,
 ‘ was deprived thereof, forced to a diſhonor-
 ‘ able flight, and ended his Days as it were in
 ‘ Exile.’ Thus far my Author. The diſco-
 ‘ very of his Prophecy written in Leaden Tables,
 ‘ is placed by *Moran* in the Year 1492. *Demp-
 ſter*, who makes him a *Scot* of *Albany*, aſcribes
 ‘ to him, beſide the aforeſaid Book of Prophecy,
 ‘ a *Book of Viſions*, another of *Homilies*, and
 ‘ ſays he lived in 361. His Memory is celebrat-
 ‘ ed the 10th of *May*, on which Day thus we
 ‘ read in the *Roman Martyrology*, *St. Catald*,
 ‘ *Biſhop of Tarentum*, famous for *Miracles*.

Kienan, Biſhop of *Damleag*, or *Duleek*,
 was born in *Munſter*, had his Education ſome
 time

time in *France*, under *St. Martin*, Bishop of *Tours*, and died *November 24*, 489, or 488. He wrote the *Life of St. Patrick*.

C H A P. II.

Writers of the Sixth Century.

ST. *Bridget*, a Virgin, Born at *Fochard* in the County of *Louth*, lived for the most part at *Kildare*, in a Nunnery of her own Erection, of which she was Abbess. She wrote a Rule for the Nuns of her Foundation, also an Epistle to *St. Aid*, Son to *Degil*, in *Irish Rhyme*, wherein she dissuades him from Travel, a Poem of the Virtues of *St. Patrick*, and the Quiver of Divine Love, or the Desires of the Pious: Of all which see *Colgan*. She died Aged 70, on the first of *February*; on which Day her Memory is celebrated, in the Year of our Lord 521, others say 523.

Nimid Lainidan, i. e. the Famous, writ an Hymn which begins thus, *Christus in nostrâ Insulâ*. Some moreover ascribe to him that Hymn in praise of *St. Bridget*, which begins, *Audite Virgines laudes*. This *Nimid*, if I mistake not, is the Abbot *Ninnid*, with whom the younger *Kiaran* sometime lived, in a Wood of the *Lough Erne*. He flourished in 540.

St. Finan, or *Finian*, Bishop of *Clonard*, lived at the same time. He writ some Prælections, with other things. One of the Hymns usually sung at his Festival begins,

*Exultemus Finiano,
Cujus Dogma fuit favo*

Ju-

*Jubilemus diluculo,
Prædulcius in populo.*

Another thus,
*Regressus in Clonardiam,
Apponit diligentiam
At Cathedram Lecture,
Ad Studium Scripture.*

Gemmanus writ an Hymn in praise of St. *Finian* then living.

Kiaran, otherwise *Ciaran* or *Keran*, writ a Rule for Monks, called in the *Ulster Annals*, *The Law of Ciaran, Son of an Artificer*. He is said to have written some Prophecies.

St. *Jarlath*, the first Bishop of *Tuam*, lived about 540. There are certain Prophecies of his Successors Bishops of *Tuam*, extant under his Name. The Writer of St. *Brendan's* Life makes mention of him. "Afterwards (says he) St. *Brendan* came to Bishop *Jarlath*, then dwelling in *Conaught*; with whom he abode at that time, satisfying his thirsty Soul in that living Fountain of saving Doctrine;" and a few Lines after, "The holy Priest *Jarlath* taking a Journey in his Chariot, the Wheels broke not far from his own Cell, and there a Monastery was built, call'd, *Tuaym da Gualand*."

Cogitosus belongs to these times. He writ the Life of St. *Briget*. See *Canisius*, in the close of which Book he discovers himself in these words, *Pray for me Cogitosus a blame worthy Nephew*. Hence some conjecture (says *Vossius*) that he was Nephew to *Bridget*.

If so, the time when he lived will be no longer a doubt, for *Bridget* died in the time of *Iustin* the Elder, in 523; but perhaps he calls himself such on account of his youthful Days spent in luxurious Rior, as *Horace* does a dissolute Person, whence *Seneca* and *Tertullian* apply the word *Nepotize* to one who lavishly squanders away an Inheritance: However it is evident from many Places of that Work, that its Author is of great Antiquity.

St. *Brendan* (the Abbot) Son of *Finloga*, a Native of *Kerry*, was educated under Bishop *Ert*. In his Life many incredible things are reported, which *Molan* calls Apocryphal Dreams: particularly his seven Years Voyage to certain Islands never before heard of. He writ a *Christian Confession*, *The Charter of Heaven*, and a Rule for *Monks*. Of his Rule, we read in a certain Anonymous Biographer, that, *Brendan* writ an *Ecclesiastick Rule*, necessary for a Religious Life, dictated to him by an Angel, which at this Day is used in some places. There is extant under his Name, in the Royal Library at St. *James's*, a very long Oration which begins, *Deus Omnipotens Pater, Filius & Spiritus S.* but I suppose 'tis a Work of later times. He writ also, as some say, *Revelations of future Ages*, and certain *Epistles*. He died at *Enachdune*, on Sunday the 16th of May, 577. To him we may join another *Brendan*, Son of *Luaighe*, Abbot of *Birr*, in the Territory of *Ely*, (now part of the *King's County*) who died there the 29th of November, 572. *Brendan* of *Birr*

writ of the *Virtues and Praises of St. Columb then living*. The Life of *Brendan of Clonfert* is preserved in Manuscript in a Book of the Society of Friars Minors of *Kilkenny*, written in 1340; but a more antient Copy is in the Passion Book, formerly belonging to *St. Mary's Abby of York*, which at this Day is kept in the *Cottonian Library at Westminster*.

St. Ruaden, Contemporary with *Brendan*, the first Abbot and Founder of the Priory of *Lurcho in Munster*, was educated under *St. Finan Bishop of Clonard*. He is said to have writ a *Book against King Diarmod*, another *Of the strange Nature of Springs in Ireland*, and another *Of a wonderful Tree*. His Memory is celebrated the 17th of *April*.

St. Congal or *Comgal* (by Interpretation the fair *Pledge*) born in *Dalnaried*, and educated under *St. Fintan*, at *Clonenach*, a Village in the *Queen's County*, afterwards at *Clonmacnoise*; under Bishop *Lugid*, from whom he receiv'd holy Orders. *St. Bernard* in the Life of *St. Malachias* gives us this Account of him. ' *St. Congal* built the great
' Monastery of *Bangor* in the *Ardes of Ulster*,
' near the Eastern Sea, and a vast multitude
' of Monks camethither, insomuch that one
' place could not contain them; so he built
' many Cells and Monasteries, not only in
' the *Ardes*, but throughout *Ireland*, in which
' were 3000 Monks under the Care and Government of the holy Father *Congal*. *Congal* wrote Monastical Institutes yet extant, also the Acts of his Contemporary *St. Columb*
and

and some Epistles.' He died in his Abby of *Bangor*, aged 85. His Memory is celebrated the 10th of *May*. *Dempster's* Affection to his Country makes him overlook the Rule of giving every one their due, so reckons him among the *Scots of Britain*.

St. Columb, in the printed Copy of *Bede* called *Columban*, one of the chief Pillars of the Church of *Ireland*. Venerable *Bede* writes thus of him. ' Before he passed over to *Britain*, he built the Monastery of *Dearmach*, ' so called in the *Scotish* Language from its situation in a Grove of Oaks ; then in 565, he ' sailed for *Britain*, to preach the Gospel (*says* ' *Bede*) to the Northern *Picts*: *And a little* ' *after*, *Columb* came into *Britain*, *Brid* Son ' of *Meilcham*, a most powerful King, reigning over the *Picts*, in the 9th Year of his ' Reign; and by his Doctrine, joined with his ' good Example, converted the whole Nation ' to the Faith.' During his abode in modern *Scotland*, he built the Monastery in the Isle of *Jona*, otherwise called *Hu*, and *T. Columbkill*, where he was sometime Abbot, famous for being the Burial Place of the *Scotish* Kings and a multitude of Saints departed. The time for celebrating *Easter*, which he kept after the Custom of his Ancestors, on the Lord's Day, from the 14th to the 20th Moon, contrary to the Custom of the Church of *Rome*, he gave in charge to his Successors to observe, and the same was afterwards in use in the Church of *Ireland* till 716. He died the 9th of *June*, 597. aged 77, and lies buried in the aforesaid

Church of *Hu.* His Reliques were translated to *Down* in *Ireland*, according to the vulgar Tradition of the *Irish.* *Baithen* succeeded him in the Government of the Abby, and died within a Year or two. *Columb* writ a *Rule for the Monks* yet extant, and commonly called, *The Rule of Columbkil*, also *The Life of St. Patrick*, an *Hymn in praise of St. Kiaran* Abbot of *Clonmacnoise*, and three other Hymns, the first of which begins *Altus Profactor, vetustus dierum & ingenitus.* The second thus, *In te Christo credentium*: which (some say) he composed, because Gregory (the Pope I suppose) declared that in his former Hymn, he wrote very sparingly of the Blessed Trinity. The third which he made in *Derry*, begins, *Noli Pater indulgere.* These three were published by *John Colgan.* They say he prophesied of *St. Carthage*, that he should be expelled the Monastery of *Raithen*, or *Ralibien* in *Fercall*, and of other matters.

St. Canic, otherwise called *Kynnic*, and commonly *St. Kenny*, Son of *Laidec*, a celebrated Poet, was Abbot of *Aghavo*, or *Aicbadsvhoa*, in *Upper Offery.* He wrote the *Life of St. Columb*, and *Hymns in his Praise.* Besides the Anonymous Writer of his Life affirms, that he wrote a *Volume of the Four Evangelists, called by the Ancients*, *Glas Kynick.* He died the 11th of *October*, A. D. 600, aged 72.

St. Colman, Bishop of *Cloyn*, writ the *Life of St. Senan.*

The Writer of *St. Ita* lived in the close of this

this Century. She was otherwise call'd *The Virgin Ida*, and died Abbess of the Nunnery of *Cluaincredil*. It is not known who the Writer, was but that he lived in this Age may be gathered from his Life of *Ita*. ' At another time, *says the Author*, one *Feargus*, whose Son is now living, was brought to St. *Ida*, troubled with Pains in his Eyes and Limbs, insomuch that his Friends scarce knew whether he was alive or dead: But this sad Spectacle of Mortality was returned to his Friends both seeing and in good plight of Body, and continued sound in his Limbs ever after, by the powerful Prayers and Benediction of St. *Ida*.

C H A P. III.

Writers of the Seventh Century.

ST. *Evin* writ the Life of St. *Patrick*, to which *Jocelin* owns himself beholden, perhaps the same Person with St. *Eyven*, of whom thus we read in the Life of St. *Molua*. *At that time St. Eyven was Abbot of Rosmac Treom, not far from the River Barrow.* If he be the same, then he lived about the beginning of this, or the close of the last Century. The Church dedicated to his Memory at *Rossport*, was granted by *William Marescal* Earl of *Pembroke*, to the Prior and Convent of the Hospital of St. *John the Evangelist* near *Kilkenny*, as appears by the Registry of that Place.

Molua,

Molua, otherwise called *Lugid*, a Native of *Munster*, educated under *St. Congal* in *Ulster*, became afterwards Abbot of the Monastery called after him *Clonfert Molua*. He writ a *Rule for Monks*, which being carried to *Rome* by the Abbot *Dagan*, was read and approved by Pope *Gregory* the First. He died of a Leprosie, the 4th of *August*, 609, and lies interr'd in his own Monastery. A Writer of his Life informs us, that he had been a Leper 20 Years.

St. Munnu, otherwise called *Fintan*, Abbot of *Taghmon*, Five Miles West of *Wexford*, lived at the same time. He wrote of the *Paschal Controversy*, of which there was hot Dispute between him and *Lasarian* Bishop of *Leghlin*. He died in his Monastery of extreme old Age, in *October*, 635. An old Annalist hath this Note relating to him. *An. 634. The rest of Fintan, i. e. Mundu mac Tulcain, 12 Cal. Novem.*

Dagan his Contemporary, dwelt in a Place call'd after him, *Achad Dagain*. Perhaps he was the same with Bishop *Dagan*, whom *Laurence* Archbishop of *Canterbury* mentions in an Epistle to the *Irish* Bishops, as a Person that sharply maintained the Customs of *Ireland*. Bishop *Dagan* is said to have writ a Book to the Churches of *Britain*.

St. Colomban was born in *Ireland*, about the Year 560, in the Province of *Leinster*. In his Youth he applyed himself to Learning, and made a great Progress. Being handsome, and fearing to give way to worldly Pleasures, he
left

left his Native Country, notwithstanding the Opposition of his Mother, and going away into another Province of *Ireland*, put himself under the Conduct of the venerable *Silenus*, who had a wonderful Gift for instructing his Disciples in Learning and Piety. He made so great a Progress in his School, that in a short Time he attained much Perfection in the understanding of the Holy Scripture. The Love of God daily increasing in him he entirely forsook the World, and became a Monk in the Monastery of *Bangor*, under Abbot *Congal*, or *Comogelle*, where having lived several Years, and being desirous, like *Abraham*, to travel into a strange Country, he acquainted the Abbot with his Intention, who with much Reluctancy granted him 12 Monks, with whom he at first pass'd over into *England*, and from thence into *France*. He was then 30 Years of Age. *Gontran* was King of *Burgundy*, and *Childebert* of *Austrasia*. The Desert of *Vauze*, tho' barren and rocky, appeared to him agreeable. There he stay'd, and for his Place of Abode made choice of an old ruinous Castle, called *Annegray*, where, with his Companions, he practis'd all the Exercises of the Religious Profession. St. *Colomban's* Name being become famous, drew to him a-bundance of People from all Parts, either to sue for cure of Diseases, or to put themselves under his Conduct. This made him resolve to build another Monastery in the same Desert, and accordingly he luckily found an old Castle, call'd *Luxeuil*, which had been once very strong,

strong, eight Miles from *Annegray*. There he began to build a Monastery, which was soon filled, and became a Model for several others. F. *Mabillon* places the Foundation thereof about the Year 590. The Community in a short time became so numerous, that, as St. *Bernard*, in the Life of St. *Malachias*, reports, the Monks, following the Example of the *Acemetes*, divided themselves into several Parcels, to sing the Divine Office without any Interruption. His Disciples daily increasing, those two Monasteries could not contain them; for which Reason he built the Monastery of *Fontaine*, a League from *Luxeuil*, where in Process of Time there were 60 Monks. He subjected this Monastery, and the other of *An-nagray*, to that of *Luxeuil*, making it the Chief, as being the largest of the three; and this was the first original of Priories, which having been founded by Abbies, were subordinate to them. He kept the Custom of *Ireland* in celebrating *Easter*, which made the Clergy in his Neighbourhood to condemn him in that Part, and he writ several Letters to justify himself; but would not recede from that Error, whereupon he was twice banish'd, and said to have been miraculously brought back. Then being offer'd by *Theodebert*, King of *Austrasia*, some Place for himself and his Disciples, near such of his Subjects as still remained Infidels, that he might preach the Gospel to them, he travel'd to *Zug* in *Switzerland*, and finding a convenient solitary Place, he resolv'd to stay there. The Inhabitants of those
Parts

Parts were then cruel and inhuman, following the Worship of Idols; many of whom he converted by his preaching. Those People being resolv'd to murder him because *St. Gall*, one of his Companions, had burnt their Temples, he removed with his Monks to a Place called *Arben*, on the Lake of *Constance*. His Protector King *Theodebert* being afterwards vanquish'd by *Thierri*, who was a professed Enemy to *St. Colomban*, he again removed from thence into *Italy*, where he founded the Abby of *Bobio*, on Mount *Appenin*. He wrote (says *Sigebert*) many laudable and useful things, among which are his Commentaries on the Psalter, A Book against the *Arrians*, which *Jonas* commends, calling it a Book of Polite Learning: Certain Books of the Paschal Controversie, one of which he dedicated to *Arige* a French Bishop; Thirteen Homilies, published by *Thomas Messingham*, out of the Manuscript Copy in the Monastery of *Bobio*; certain Epistles, some of which were published by *Goldast*; also a Poem, which *Henry Canis*, out of a Manuscript Copy at *Freising*, first restored to its Author; and a Rule for Monks, which he first delivered to the *Galls*, published in *Florilegium Inf. Sanctor*, from the Manuscript Copy in *Bobio*: One Book of the daily Penances of Monks, which is a Manuscript in *St. Gall's* Library in *Switzerland*. In *France* there are extant two of his Epistles to Pope *Boniface*, and a modest Apology for himself, being cited to appear before a Provincial Synod of *France*, touching the time for celebrat-

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ing

ing of *Easter*, which he observed according to the old Stile. He died on the 21st of *November*, in the Year 615, in *Bobio* Monastery, which he governed but one Year, and was succeeded by *Attala* of *Burgundy*.

Coemgen (commonly *St. Keivin*) a Native also of *Leinster*, and Contemporary with *Columban*, lived for the most part at *Glendelach*, in a Monastery of his own Erection. He writ (says *Hanmer*) one Book of the *Origine of the British*, another of *Hiber and Herimon*. He died the 3d of *June*, A. D. 618, aged 120. His Name in *Latin* signifies *Fair-begotten*, as I gather from the Writer of his Life.

St. Colman, the first Bishop of *Dromore*, writ a *Rule for Monks*, mentioned in the Writer of his Life, who says that ‘ *St. Colman* ‘ fixed his See upon the River *Locha*, (as the ‘ divine Prophet *Columb* foretold) where he ‘ had a great number of Scholars, serving God ‘ according to his own most severe Rule of ‘ Discipline, of which he shewed himself a ‘ living Patern.’ Some say that he received his Episcopal Dignity from *St. Gregory* at *Rome*, as appears from the aforesaid Biographer, and thence I gather that he lived about these times. His Festival is kept the 7th of *June*.

Cuan, or *Cuanach*, is the Author of a Book often quoted in the *Ulster Annals* till 628, but not afterwards, whence I conjecture that he lived about this time; if later, he may be that *Cuan*, called in the said Annals, *Cuan, Nephew* to *Bessan*, *Scribe of Trevit*, who died in 738, or that *Wise Cuan Bishop of Lugmai*, who died in 824.

St. Gall

St. Gall lived in 620. By his perswasion, *Sigebert* King of *Westrick*, erected a Monastery in *Switzerland*, called St. Gall's Monastery, which became so rich and large, as it occasioned a Town to be built there, which (says *Miræus*) is of chief account in *Germany*. *Wallafrid Strabo*, Abbot of *Richbow*, writ his Life extant in *Surius*. *Notker* writ the same in Verse, part of which was published by *Henry Canis*. Of St. Gall's Works there is extant his Sermon preached in *Stephen's* Church in *Constance*, at the Consecration of *John* Bishop of *Constance*, and certain Epistles published by *Henry Canis*: To these we may add his Psalter, which, says *Joachim Vadian*, was translated into the *German* Tongue in the Reign of *Arnulph*, by *la Notker* the Monk, nick named for his slow speech *Balbulus*. He died of a Fever at *Arbone*, aged 95 Years, on the 16th of *October*, in the Year 635, others say 625.

St. *Carthage* (otherwise called *Mochuta*) a Native of *Kerry*, and Scholar of St. *Carthage* the Elder, was Contemporary with St. Gall. He built the Abby of *Ratheny* in *Fercall*, where he was Abbot 40 Years, and had under his care at one time 867 Monks. In his old Age he was ejected by *Blathmac*, afterwards King of *Temoria*, and went thence to *Lifmore*, where he fixed his Episcopal See, and built an Hospital for Lepers. He writ a *Rule for Monks* in the *Irish* Tongue, yet extant. He died the 14th of *May*, or according to *Tigernac*, the 11th of *May*, 637 or 636. The

same Year in the *Ulster Annals*, we read *Ann. 636 Moruda Rathan pausat*. And in the *Annals of Inisfall*, thus in the same Year, *The rest of Mochuta Lismoir*.

Jonas, by *Trithemius* and his Followers, accounted an *Irish* Man, Abbot of *Luxueil* in *Burgundy*, lived in 640. He writ the Life of the Abbot *Colomban*, and the Lives of *Attala* and *Eustachius*, both Scholars and Successors of *Colomban*. To which we may add (besides some Hymns) the Life of the Abbot *Bertulph*, Successor to *Attala* in the Government of *Bobio* Monastery, and in that of *Burgandeford*.

St. Livin flourished at the same time, a learned Man, and what is far more glorious, a Martyr for the Faith, of whom *Massy* gives us the following account. ‘ *St. Livin* of *Scottish* Descent, Archbishop of *Ireland*, came with three of his Scholars to *Gant*, the 16th of *July* Indict. 6. and continued there one Month; afterwards he preached Christ at *Huesia*, and made many Converts; but was murdered by some barbarous Villains the 12th of *November*, in the same Year.’ He wrote an Epistle to *Florbert* Abbot of *St. Bavo’s* Monastery, and *St. Bavo’s* Epitaph. He is reported also to have written some Homilies, with some other things. His Reliques were translated to *Gant* in 1007, and carefully preserved a long time.

St. Moling, Archbishop of *Ferns*, writ in *Irish* Verse certain Prophecies of the Kings of *Ireland*, and of their Battles and Deaths to the end of time.

Ultan

Ultan mac Concubar, Bishop of *Ardrac-*
can in *Meath*, collected the Miracles of
Bridget in one Volumn Alphabetically. He is
 supposed also to have written *The Life of St.*
Patrick, and some Hymns, to foretel the com-
 ing of the *English*, and the Union of both
 Kingdoms. He died at *Ardraccan* the 4th
 of *September*, 606. At the same time lived
 another *Ultan*, brother to *Fursey*, mention-
 ed by *Bede*.

St. Brogan, surnamed *Cloen*, was Contem-
 porary with *Ultan*, at whose Request he writ
 an *Irish Hymn of the Virtues and Miracles of*
St. Bridget, which *John Colgan* translated out
 of *Irish* into *Latin*, and published in 1647.

Tirechan writ in two Books the Acts of *St.*
Patrick, with this Title, *Bishop Tirechan writ*
these things from the Mouth, or Book of his
Master Bishop Ultan. These Manuscripts are
 yet extant.

Segen (Son of *Fiachna*) the fifth Abbot
 of *Hy*, a pious and learned Man, writ a
 Rule for Monks, Homilies and Epistles. It
 appears from the Annals of *Tigernac*, that *Se-*
gen Abbot of *Hy* founded the Church of *Re-*
carn in 635. The same Year the *Ulster* An-
 nals deliver that the Church of *Recharn*, for
 it is differently read, was founded. It is in the
 Isle *Ricina* of *Ptolomy*, now commonly call-
 ed *Rachlin*. He died in his Abby the 7th of
April, others say the 12th of *August*, 652.

Aidan, a Monk of *Hy* Abby by Grant of
 the most Religious King *Oswald*, fixed his E-
 piscopal See in the Isle of *Lindisfarn*, where
 he

he continued almost 17 Years, and in that time converted the *Northumbrians*. This Renowned Doctor died 651. on which Day his Memory is celebrated, being the 12th Day after King *Oswin's* Death. He writ Commentaries on the Scriptures, Homilies and Sermons. See *Bede*.

Braccan, Abbot of *Ardraccan*, which was so called from him, now a Mannor belonging to the Bishops of *Meath*, lived in 650. They say he committed to writing his Prophecies of the Wars of *Ireland*, of the coming and success of the *English*; which with the Prophecies ascribed to St. *Patrick*, were collected into one Volumn, and published by *Walter de Islip*, or *Istthelip*, Treasurer of *Ireland*, 1317.

St. *Canin* is supposed to have writ on the *Psalms*: For among the Books of the Franciscans of *Donegall* there are very ancient Fragments on the 119 *Psalms*, written (as the Tradition goes) by his own hand. He died at *Iniscelter* (or *Iniscalter*) in 653.

Finan, Successor to *Aidan*, in the See of *Lindisfarn*, lived in 651, and died in 661. Of his Controversy with *Ronan*, about the Observation of *Easter*, consult *Bede*. He wrote one Book (says *Bede*) of the Ancient Usage of the *Passover*.

Eiacre, a Person nobly descended in *Ireland*, lived at the same time. He left his Native Country, affecting a retired Life, and lived an Hermit in a Grove called *Brodel*, which he purchased from *Pharo* Bishop of *Meldis*
in

in *France*, whence in a Table hung up by the Chapel Walls of *St. Maturin* at *Paris*, we read,

*By the Reflection of a Modern Light
Ireland and Meldis are exceeding Bright.
This boasts a Father, that a Son does grant,
In this both happy, to enjoy a Saint.*

He writ, (according to *Dempster*) one Book in praise of a *Monastick Life*, to his Sister *Syra*, which is in Manuscript at *Meldis*, and a *Book of Meditations*. See more of him in *Surius* and *Capgrave*, where he is said to have passed from hence to a State of Happiness the 18th of *August*; and to have flourished here about 622.

*Furse*y leaving his native Country, sailed for *England* in 637, and by the Assistance of *Sigebert* King of the East Saxons, erected an Abby at *Cnobersburgh*, now called *Burgh-Castle* in *Suffolk*, where the King, by the persuasion of *Furse*y, exchanged his Regal Dignity for a Monk's Hood. But afterwards being forced to appear in a Battle against *Penda* King of the *Mercians*, to animate by his Presence his old Subjects, holding only a Rod in his hand (says *Florence of Worcester*), was there slain with his Kinsman *Egric*, to whom before he had resigned his Kingdom. *Furse*y, to avoid the tumults of War, retired with Friar *Ultan* into *France*, having first entrusted his Abby to the Care of Friar *Foilan* and the Priests *Gobban* and *Dicull*, and there founded *Laigny* Abby
in

in the Diocese of *Paris* near the *Sein*. He died at *Peron* in *Picardy* the 16th of *January*, (on which Day his Memory is celebrated) in the Year 648, or (as others deliver) 653. In which Year the Annals of *Buell* inform us that *Furfey* rested at *Perone*, At his Death he committed the Care of *Laigny Abby* to *St. Eloquius* an Irish Man, who perceiving his Scholars at variance among themselves, retired with a few of his Friends to *Grimac*, near the *Isar*. So *Maræus* of his Vision, which Historians refer to 627: He writ (accordig to *Dempster*) one Book of a *Monastick Life*. There is extant also an *Irish* Prophecy ascribed to *Furfey*. *Arnold Wion*, in his *Lignum vit.* published two Hymns in his Praise.

Manchinan is the Author of a Book (says *Henry Fitz Symons*) extant in the third Tome of *St. Augustin's* Works, to whom some falsly ascribe it, Intituled, *The Wonders of Scripture*. I suppose he understands by that Name, *Manchin* Abbot of *Monadwit*, who died, according to the *Ulster* Annals, in 651. The same Year *Tigernac* notes the repose of *Mencene* Abbot of *Menedrocaid*: The Book itself mentions what time *Manichæus* the Wise Irish Man died; the same I suppose, with our *Manchin*. The Names do not very much differ, and the times exactly agree, whence I cannot but think, that 'tis falsly ascribed to *Manchin*, or *Manchinan*.

' *Arbogast*, of Irish Extraction, came into
' *Alsace* (says *Gaspar Bruch*) a Stranger and
' a Hermit, and in a sacred Grove there, almost
' the

' the same place where *Hagenau* is situated.
 ' He built an Oratory, and constantly served
 ' God with fasting and Prayer; yet not so tak-
 ' en up with a lazy Devotion as to do nothing
 ' else, for he found opportunity to come forth
 ' of his Cell, and caerfully instructed the In-
 ' habitants in the true knowledge and fear of
 ' God, and to supplicate the Father by the
 ' Mediation of Christ, reprehending their Ido-
 ' larrous Practices, and confuting their wild
 ' Opinions. Hence he came to be known to
 ' King *Dagobert*, by whose Appointment he
 ' succeeded St. *Amand* in the See of *Strazburg*
 ' in *Germany*, where having sate 12 Years he
 ' died, and lies buried near the Gibbet, in St.
 ' *Michael's* Mount, being desirous to imitate
 ' Christ, who suffered without *Jerusalem* in
 ' the Place of Execution.' He writ *some Ho-*
milies, according to *Bale*, and *learned Com-*
mentaries on St. Paul's Epistles; according to
Eysengreinus. Catalog. test. veritatis.

Aileran writ the *Life of Bridget*, also the
Life of his Contemporary St. Fechin of Fowve
or Favour, and an *Allegorical Exposition of*
the Genealogy of Christ, which *Sedulius* in-
 serted in his Notes on St. *Matthew*, as he con-
 fesses in these words, *Here begins the Typical*
and Tropological Knowledge of Christ, explain-
ed by St. Aileran the wisest of the Scottish Na-
tion: He seems also to have written the *Life*
of St. Patrick. He died in 665 or 664, in
 which Year I find noted in the *Ulster Annals*,
The Death of the wise Aileran.

Cummin Fota, or *Fada* (i. e. long) Son of
 E *Fiacna*,

Fiacna, King of *Farmuman*, i. e. *West Munster*, wrote an Hymn which begins,

Celebra Juda Festa Christi Gaudia.
Juda forbear the Sacrifice of Beasts,
And change the Jewish into Christian Feasts.

He died in 661 or 662, aged 72, according to *Tigernac*, others say 57; and perhaps was the same *Cummin*, whose Epistle to *Legien* Abbot of *Hy* and to others, concerning the Paschal Controversy, was published by Archbishop *Usher* in 1632.

Cummian or *Cummene* the White, Abbot of *Hy*, writ the *Virtues of St. Columb*, as appears from *Adamnanus*. His Death happen'd in 668 (which with us is 669) as we find in the *Ulster Annals*, but others say in 664.

Colman, Bishop of *Lindisfarn*, after that memorable Conference between him and *Wilfrid* Archbishop of *Tork*, concerning the Observation of *Easter* and shaving the Crown, in which he was toyl'd, in the Judgment of King *Oswin*, taking the Disgrace to heart, abdicated his Bishoprick, and return'd to *Ireland*, with some *English*, and all the *Irish* who accompanied him to *England*, and spent the remainder of his Life at *Inisbofin*. He was otherwise, says *Harpsfeild*, very eminent for his *Virtue*, *Works of Mortification and Piety*. He also built the Monastery of *Mayo*, the occasion whereof is delivered by Venerable *Bede* in these Words, ' *Colman* coming to the Isle aforesaid, built a Monastery, and placed in

' in it the Monks whom he brought with him
 ' out of both Nations, who not agreeing to-
 ' gether, because the *Scots* were wont in the
 ' SummerSeason, when the Fruits of the Earth
 ' were ripe, to disperse themselves and live on
 ' the People, in those places where they were
 ' acquainted; but in the Winter would return,
 ' and enjoy in common those things which
 ' the *English* had taken pains to provide for
 ' themselves: *Colman* sought to remedy this
 ' Dissention, and travelling far and near, found
 ' a proper place in which to build a Monaste-
 ' ry, called in the *Scotch* Language *Maigio*,
 ' part of which he purchased from the Lord of
 ' the Fee for that purpose, with this Condition
 ' in the Deed of Sale, that the Residentiary
 ' Monks should offer up Prayers for that Lord
 ' who offered them this commodious Habita-
 ' tion; and forthwith a Monastery was erect-
 ' ed, with the assistance of the Lord and the
 ' Neighbours, where he placed the *English*,
 ' (among whom was *St. Gerald*) the *Scots* be-
 ' ing left in *Inisbofin*. He adds afterwards,
Those English lived after the Example of the
Ancient Fathers, in great Continency and
Sincerity, on the sole Labour of their Hands.
Colman wrote according to *Bale*, a Book in
Defence of the Quartodecimani, i. e. Chri-
 stians who kept the Feast of *Easter* on the 14th
 Moon; and if we may credit *Dempster*, he
 writ of the *Tonsure of Clerks*, and an *Exhor-*
tation to the Inhabitants of the Hebrides.

Cenfela, or *Ceafelad*, writ some Poems.
 He is the same, I suppose, with *Cenfela* the

Wife, mentioned by *Tigernac*, to have died in 678 or 679, and the *Ulster Annals* have this Note, *Cenfala mac Aililla mac Baodan, the Wife pauses An. 678.*

Disibod, or *Disibode*, an Irish Bishop, who in 675, or according to *Marian Scot*, 674, having abdicated his Bishoprick, travelled to *Germany*, in company of some other Learned Men, where he erected a Monastery, in a place called after him, (says *Arnold Wion*) *Mount Disibod*, (now *Disenberg*, in the *Lower Palatinate*) and there died the 8th of *July*, aged above 80. He wrote (according to *Dempster*, who says that he saw the Book) of the *Proficiency of Monks in their solitary Estate*. *Hildegard*, a Nun, who had her Education under the Abbess *Jutta* in *Mount Disibod*, wrote his Life. It is to be found in *Surius*.

Maildolph, a Learned Monk, lived in 676. He travelled into *Britain*, and built a little Monastery at *Ingleborne*, where opening a School, he taught many Persons in great esteem afterwards for their Learning. In the same place, called after him *Maildulphsburg*, now *Malmsbury* in *Wiltshire*, a noble Monastery was built, and richly endowed by the Bounty of King *Athelstan*, and other Benefactors. He writ of the *Observation of Easter, of Tonsure and Celibacy, Rules for attaining the Arts, and of Natural Sciences, Hymns, Dialogues, Epistles*, with many other things not now extant. He died very old at *Malmsbury*, and lies interred in his Monastery.

St. Cuthbert, the Son of a petty King in
Ire-

Ireland, was born, some say at *Kells* in the County of *Meath*, others say at *Kilmacudrick* four Miles from *Dublin*. His Mother was *Sabina*, who going a Pilgrimage to *Rome* left her Son in the Abby of *Mailrose*, where at first he was made Monk, then Prior, which Office he discharged with Honour. Afterwards he was persuaded by Bishop *Eala* to live with him at *Lindisfarn*: But affecting a solitary Life, he passed over to the Isle of *Farn* (distant three Leagues in the Sea) where he continued till he was elected Bishop, which Dignity he at last accepted (overcome by the Importunity of King *Egfrid* and others) and was consecrated in the King's Presence at *York*, by the Archbishop, on *Easter-Day*, 684. *Bede* relates the matter thus, ' *Cuthbert* was elected Bishop of *Hagulstad*, in the Room of *Trumbert* deposed, but because he liked better to be Bishop of *Lindisfarn*, where he was more conversant, it was agreed, that *Eala* being returned to the Government of the See of *Hagulstad*, to which he was first ordained, *Cuthbert* should be Bishop of *Lindisfarn*: But after two Years, continues *Bede*, he returned to the Isle of *Farn*, where he ended his Days the 20th of *March*, 686.' He is said to have written one Book of *The Orders of his Church*, another *The Precepts of a Regular Life*, and certain *Monastick Institutes delivered by him to the Monks*, mentioned in his Life, published first by *John Tinnmouth*, and afterwards by *John Capgrave*. The Church of *Kilmacudrick*, was consecrated to

to his Memory, as we learn from the Registry of the Dean of *St. Patrick's, Dublin*.

St. Kilian, of *Irish* Extraction, called the Apostle of the *Franks*, was first Monk, then Abbot, but of what Monastery I cannot tell. Leaving *Ireland* he passed over to *Germany* with *Colman* and *Totnan* his Companions, where he was made Bishop of *Wirtzburg*. He is reported to have converted Duke *Gosbert* and almost all *Franconia*. This Duke, in his state of Paganism, had married his Brother's Wife *Geilane*, for which Incest, *Kilian* (like another *John Baptist*) justly reproves him, and advises a Divorce, his said Marriage being within the Degrees forbidden by the Law of God. The Success of which Advice was, that He, with his Companions were dignified with Martyrdom, being put to Death in a most cruel manner, thro' the wicked Devices of that provoked Woman, the 8th of *July*, A. D. 689. Their Bones were sometime after decently interred by *St. Burchard* Bishop of that See, whence that Hexastich by *Ægelhardius Funkius*, Doctor of the Degrees, who lived about the Year 1613.

*These be the Men who taught this Heathenish Town
To banish Idols, and serve God alone,
Whom Geilane slew and hid, not out of Shame,
But with their Bodies to destroy their Name.
Burchard their Reliques here in Marble layes,
That so her Malice mayn't out-live their Praise.*

They say he writ against *Arrianism*, and *strange Worship*, the latter is mentioned by
Poss-

(31)
Possevin, who gives him the Appellative of *Scotus*, but of which *Scotia*, besides the Testimony of *Marian*, *Egikward*, a Monk of *St. Burchard's* Monastery, or whoever wrote the Life of *St. Kilian*, published by *Canis*, informs us, ' *St. Kilian* (says the Author) born
' of noble Parentage of the *Scotish* Race, was
' most Illustrious on the account of his Divine
' Graces. *Scotia*, which is also called *Ireland*,
' is an Isle in the main Ocean, of a fruitful Soil;
' but chiefly of note for its Religious Inhabitants,
' particularly *Colomban* who Taught in
' *Italy*, *Gall* in *Alemaigne*, and *Kilian* in
' *Franconia*. The same is extant in *Surius*.

Adamnanus (by *Trithemius* and others called *Adamannus*) succeeded in the Government of *Hy* Abby. in the room of *Failby*, deceased A. D. 679, *Bede* calls him, *a good and Wise Man, well versed in the Scriptures*. He was sent Legate into *Britain*, to *Alfrid* King of the *Northumbrians*, and while he continued there, he rejected the Custom of his Ancestors, and conformed to the true time for the Observation of *Easter*. ' And after his return home
' (says *Bede*) he endeavoured, but without success,
' to bring over to the acknowledgment of the Truth, of which he made a sincere Profession himself, those of his own Monastery
' of *Hy*. He therefore sailed for *Ireland*,
' and preaching to the *Irish*, and with modest
' Exhortation, declaring the lawful time for
' celebrating *Easter*, he brought them all over
' to the Catholick Unity, except those in subjection to the Monastery of *Hy*, by convincing
' cing

cing them of their Error, and demonstrating
 to them the lawful time for the Observation
 of *Easter*, which having kept there, accord-
 ing to the Canon, he returned home, and
 in his Discourses earnestly pressed those of
Hy to conform in this particular to the Ca-
 tholick Custom, without being able to pre-
 vail ; so it happen'd that within less than a
 Year he died. *Adamnanus* following the
 Example of *St. Canic* and *Cuinmian*, wrote
 the *Life of St. Columb* in 3 Books, which
 were published by *Canisius* at *Ingolstadt*, out of
 the Manuscript in *Windberg* Monastery, A. D.
 1604. Also the *Life of St. Bathild* Wife to
Clovis King of the *Franks*, extant in *St. Ar-
 nulp*'s Library, in the *Benedictine's* College
 at *Metz* in *Lorraine*. Also several Poems,
 and a *Description of the Holy Land*, as the
 same was related to him by *Arculph*, a *French*
 Bishop, published by *James Gretser* at *Ingol-
 stadt*, A. D. 1619. There are extant likewise
 in the old Book of Canons, in the *Cottonian*
 Library, *The Canons of Adamnanus*, the first
 of which is as follows, *It is lawful to eat Sea*
Animals brought to the Shore dead, tho' we
know not the occasion of their Death, unless
they be putrid and stink. He is said also to have
 writ (besides some *Epistles*) a Book concerning
 the true *Passover*, or, as it is in the Manuscript
Chronicle, in *St. Edmondsbury's* Monastery,
 late in the keeping of *Sir Simon d' Ews*, a-
 gainst those who kept the *Feast of Easter* at an
 unlawful time, and a *Rule for Monks*. He
 died the 23d of *September*, some say *October*,
 aged

aged 74, others say 80. His Bones were conveyed into *Ireland* in 727, and after three Years translated to the Monastery of *Hy*, in *October*, 730.

Oengus mac Tiprail, Priest (some say Abbot) of *Chiainfata Boetan*, writ an Hymn, which begins, *Martine te deprecor*; at the time *Adamnanus* visited the Cells of *Columb* in *Ireland*: That Visitation fell out in 691; but *Oengus* lived to 745, when we find by the *Ulster Annals* he died.

Chelian, or *Caelan* his Contemporary (as I think) a Monk of the Abby of *Iniskeltra*, in the Diocese of *Killaloe*, wrote the Life of *St. Bridget* in Verse, which *John Colgan* published at *Louvain* in 1637.

C H A P. IV.

Writers of the Eighth Century.

S*edulius* the Younger was present at a Council held at *Rome* by Pop^h *Gregory II.* the 5th of *April*, A. D. 724, against unlawful Marriages (together with *Hergust* a Bishop of the *Scotish Picts*) and thus subscribed the Decree, ' *Sedulius* Bishop of *Britain*, of *Scotish* Descent, hath subscribed this Constitution, promulgated by us.' He left to Posterity Notes on *St. Matthew's Gospel*, which are in Manuscript at *Paris*.

Colman Kamach (called the Scribe of *Armagh*) wrote the Life of *St. Patrick*. He died in 724 or 725.

Cuckumne, the Author of an Hymn in praise of the Virgin *Mary*, which begins, *Cantemus in omni die*. He died in 746. The same Year the Death of *Cuckumne the Wise* is recorded in the *Ulster Annals*.

St. *Coman* wrote a Rule for Monks. He died at *Ross*, or *Roscoman* in *Conaught*, of which place he was Bishop in 747 or 746. The same Year we read in the *Annals of Buell*, that *Coman* of *Ross*, a very devout Man, rested in Christ. The Author of the *Ulster Annals* tells us, that the Law of *Coman* and *Aodan* his Successor, was received in three parts of *Conaught* in 771, whereby the Law he means (I suppose) the Rules and Constitutions published with their Approbation. He was not that *Coman* the Scholar of *S. Finan* of *Clonard*, Founder of a Monastery at *Ross*, called after him *Rosscoman*, for the times widely differ, unless we can imagine what is scarce credible, that he lived above 200 Years.

Albwin, otherwise *Witta*, *White* and *Whitane*, flourished in 742. He left *Ireland* (says *Trithemius*) and preached the Gospel to *Thuringia*, where he became Bishop of *Frislar*, or rather *Buraburge* near *Frislar*, which See was united to that of *Paderborne*, in 744, as appears from *Serarius*, where also his Festival is kept the 26th of *October*. He is said to have writ a Book to the People of *Duringen*.

Ciaran or *Kiaran* of *Belaigduin*, writ *St. Patrick's Life*. He died the 4th of *June*, 778, others say 770.

Virgil descended of an Ancient and Honourable

able Family in *Ireland*, left his native Country, and passed over to *France*, where he spent two Years in the Court of King *Pepin*, by whom he was kindly entertained for his learning and sweetness of behaviour. He was then sent by the King to *Otilo* Duke of *Bavaria*; to be preferred to the Bishoprick of *Saltzburg*, and after two Years stay in that Province, he received Consecration the 15th of *June*, 767, and the same Year laid the Foundation of the new Church at *Saltzburg*, which being finished in the 13th Year following, he dedicated it to the Honour of St. *Rupert*, whose Bones at that time he translated thither. This *Virgil* and *Sidonius* wrote a Letter to Pope *Zachary* against *Boniface* Archbishop of *Mentz*. He is also the reputed Writer of the *Glossary* quoted by *Melchior Goldast* in his Notes on *Columban*, and a Discourse of the *Antipodes*, which he most truly held, tho' against the received Opinion of the Ancients, who maintained the contrary, imagining the Earth to be a Plain, and the Heaven in some part joined to it. He died the 27th of *November*, 785, or 784, a Man of great Piety, a Philosopher and Mathematician. See *Canisius*, *Aventin*, and *Velfer*, of his Controversy with *Boniface* about the *Antipodes*, in which Cause our *Virgil* was undeservedly a great Sufferer. He was at length Canonized by *Gregory IX.* in 1233.

Bishop *Aeneas*, or *Engus*, Son of *Oengobhan*, about the close of this Century, wrote a *Martyrology* in *Irish Verse*, yet extant.

Dicuil, or *Dicul*, writ a Geometrical account of the Provinces of the Earth, according to the Authority of those (as himself speaks) whom *St. Theodosius* the Empeor had sent to measure the same, which is yet extant in Manuscript. He also writ of the Ten Questions in the Art of Grammar. From his own Words we gather that he was an *Irish* Man. ‘ About
 ‘ our *Irish* Isle (says he) there are many little
 ‘ ones, and others yet less.’ I can’t be positive when he writ, yet in all probability he lived and writ about the close of this Century.

C H A P. V.

Writers of the Ninth Century.

A *lbin*, a Native of *Ireland*, by reason of the Wars there travelled, in Company with *Clement*, to *France*, where his Learning and other Endowments made him highly favoured by *Charles* the Great. This *Charles* founded two Academies, one at *Paris* in *France*, the other at *Pavia* in *Italy*, in the Government of which he placed these two *Irish* Men: *Clement* (whom *Bede* calls *Claud Clement*) at *Paris*, and *Albin* at *Pavia*. *Norker Balbulus*, an old Monk of *St. Gall’s* Convent, does in my opinion, clear the doubt touching the Native Country of *Clement* and *Albin*, in his Book of the Affairs of *Charles* the Great, published out of the *Bavarian* Manuscript, by *Canisius*, in 1601. ‘ The Great
 ‘ Creator of all things (says he) who disposes
 ‘ of

of Times and Kingdoms, having broken to
 pieces the Iron or Earthy Feet of that strange
 Statue among the *Romans*, raised the Golden
 Head of one no less wonderful among the
Franks, by the Illustrious *Charles*, in the
 beginning of whose Reign, Learning being
 at a low ebb almost quite lost in these West-
 ern Parts, it happened that two *Scots* of *Ire-*
land, landed with some *British* Merchants
 on the Coast of *France*, incomparably skill-
 ed in Humane and Divine Litterature, about
 whom, when the People flocked, expecting
 to purchase somewhat, they told them that
 if any were desirous of Wisdom they might
 buy of them, for they had it to sell, which
 they offered to Sale, perceiving the People
 to undervalue what they might have without
 Money or Price, thereby to provoke them
 to buy Wisdom with other things, or as the e-
 vent shewed by such a Declaration, to raise
 their Wonder and Astonishment: In fine
 they continued this way so long, till these
 matters were brought to the Ears of King
Charles, a great and ardent Lover of Wis-
 dom; who demanding of them, being
 brought into his Presence, whether their
 Knowledge in Wisdom were so extraordi-
 nary as reported, was answered by them,
 that they had Wisdom, and were ready in
 God's Name to impart the same to as many
 as were worthy of it. The King then inqui-
 red of them what they asked to teach it, who
 answered, we look for nothing more than
 a convenient Apartment, and ingenious
 Souls,

' Souls, with Meat and Clothing, without
 ' which 'tis impossible to perform a Pilgri-
 ' mage: At which the King being very glad
 ' at first entertained them as Domesticks, till
 ' being employed in warlike Expeditions a-
 ' broad, he commanded the One, named *Cle-*
 ' *ment*, to reside in *France*, to whose care he
 ' committed the Youth of all Ranks, both
 ' Gentle and Simple, and furnished them with
 ' suitable Accommodations; but the other
 ' he sent to *Italy*, and bestowed on him the
 ' Monastery of *St. Augustin*, near the City
 ' of *Pavia*, to instruct as many as resorted
 ' thither to hear him. *Alcuin*, an *English*
 ' Man, being informed how graciously the
 ' most Religious King *Charles* entertained
 ' Wise Men, took Ship and came to him.
 Thus far this ancient Author, as I find him
 mentioned in *Vincentius*. Some Writers con-
 found this *Albin* and *Alcuin* the *Englishman*.
 Some of his Epistles are extant, and, as I
 think, certain Rhetorical Rules, which are
 commonly ascribed to *Albinus Flaccus* or *Al-*
cuin. *Albin* died in *St. Augustin's* Monastery
 at *Pavia*.

Clement, *Albin's* Collegue, of whom I
 have spoken already, in the account of *Albin*,
 writ some Grammatical Pieces, nor does he
 seem to be another *Clement*, who is called,
 The Writer of the Life of *Charles* the Great,
 in the Catalogue of Authors, whose Testimo-
 nies are produced by *Wolfgangus Lazius*,
 in his Commentaries of the *Roman Republick*.
Bede is the first that I can learn, who called
 him

Bede

him *Claud Clement*, and confounds him, both with *Claud* to be spoken of presently, and with *Clement* Bishop of *Auxerre*. Among his Works are reckoned, A Summary, and a Book of the Agreement of the Evangelists, which perhaps with more truth, may be ascribed to *Clement* Canon of *Lanthony*, for whom consult *Bede*. *Lupoldus Bebenburgius*, who lived in 1340 makes mention of our *Clement*. 'The *French* (says he) may compare with the ' *Romans* and *Athenians*, by means of *Clement* an *Irishman*.' Some of his Writings, *Buchanan* says, were extant in his time. *Rerum Scotic. sub. 65. Reg.*

Claude, a Pious and Learned Man, (whom *Trithemius* and his Followers mistake for a Scholar of *Bede*) lived in 815, and about that time writ a Commentary on *St. Matthew*, as appears from the Preface, in which he mentions the Expedition of the Emperor *Lewis* the Pious against the *Normans*. They say he writ Commentaries on *St. Paul's* Epistles, the *Pentateuch*, the Books of *Joshua*, *Judges*, *Ruth*, and the *Psalms*; also Historical Memoirs, a Summary, Homilies, and the Agreement of the Evangelists.

Dungal wrote a Book against *Claud* Bishop of *Turin*, in defence of Image Worship, extant in *Bibliotheca Patrum*, and dedicates the same to the Emperor *Lewis* the Pious and his Son *Lotharius Augustus*. He also writ some Epistles yet extant in Manuscript, one of which is written to *Alcuin*. It is evident that tho' he lived in *France*, he was no *Frenchman*,
but

but a Foreigner, and if I may take the liberty to guess, I cannot but conclude from his very Name that he was an *Irishman*. He lived in 820. See *Colgan's Acts of the Irish Saints*, ad 5 Febr. p 2511.

Donagh, leaving his native Soil, together with his Colleague *Andrew*, travelled thro' *France* and *Italy*, and was for sometime an Hermit in *Tuscany*, till elected Bishop of *Fiefole*, which Office, by reason of his great Abilities, he discharged with Honour. He writ (as it is reported) his own Travels, the Office of his Church, and Commentaries on the Holy Scriptures. An Account of his Life is said to be extant in Manuscript in the Library of the Preaching Friars of *Rome*. His Festival is kept the 22d of *October*. Some confound him with *Donatus* the Grammarian. He flourished in 840.

Andrew, Archdeacon of *Fiefole*, a faithful Friend of *Donatus*, writ The Benefit of Penance, the Fruits of Charity, to his Brethren Cloathed by him, the Acts of his Master *Donatus* and Moral Sayings. *Dempster* is the only Author I have for the Books ascribed to *Donagh* and this *Andrew*.

About the same time lived the Writer of the Life of *St. Findan*, Son of a *Leinster* Prince, published by *Melchior Goldast*. When *Ireland* was first infested by the *Danes*, in 795, this *Findan* was taken Prisoner by them, but narrowly escaping their hands, went to *Rome*, and thence to *Germany*, where he lived 27 Years; first a Hermit, then Abbot of *Rick*.

Rickbow, of which he was Founder, and where he died A. D. 827

Feidlemid (Son of *Crinhain*) was King of *Munster*, and lived in 840. His Works, with the Titles of them are lost. The *Ulster Annals* mentioning his Death, call him the Best of the *Scots*, a Scribe, and an Anchorer. He is probably the same *Feidlemid* whom *Cambrensis* calls King of *Ireland*, in whose time he says, the *Norwegians*, under the Conduct of *Turgesius*, conquered *Ireland*.

Patrick, the Abbot (of *Armagh*, says *Colgan*) writ a Book of Homilies, and some Epistles to the *Irish*. To him some refer the Invention of the Cave called St. *Patrick's* Purgatory in *Lough Dirg*. He lived about 845, and died, as they say, on St. *Bartholomew's* Day, in the Convent of *Glastenbury* in *England*.

Johannes Scotus, surnamed *Erigena*, i. e., *Irishman*, *Ireland* being then called *Erin*, a Man of a searching Wit, and great Eloquence, who from his Infancy applyed himself to Letters in his own Country : In his younger Days he travelled to *France* to *Charles* the *Bald*: And I am mistaken if *Heric* the Monk of *Axerre*, in a Letter to the said *Charles*, does not mean this same Person among many others, where he says, ‘ Why do I speak of *Ireland*, ‘ that whole Nation almost despising the danger of the Sea resort to our Coasts with a numerous train of Philosophers, of whom the ‘ more famous abdicating their native Soil,

‘ account themselves happy under your Fa-
 ‘ vour, as the Servants of the wise *Solomon*.

In 884, he came into *England*, at the re-
 quest of King *Alfred*, who employed him some
 Years after in establishing the University at *Ox-*
ford. We learn from *Isaack Wake* that the Faces
 of *Alfred*, or *Alnred*, and *Erigena*, being very
 ancient Workmanship, are still preserved there
 as Monuments of Antiquity. Of this matter
 thus the Annals of the new Convent of *Win-*
chester, as I find them quoted by *Cambden* and
Harpsfield, ‘ In the Year of Redemption 886,
 ‘ being the Second Year after St. *Grimbald*’s
 ‘ coming into *England*, the University began
 ‘ at *Oxford*, in which the first Regents and
 ‘ Readers in Divinity were the Abbot St. *Ne-*
oth, a learned Man, and St. *Grimbald*, a
 ‘ Man of excellent understanding in the Know-
 ‘ ledge of Scripture. The Monk *Affer*, a
 ‘ famous Linguist, was Humanity Professor;
 ‘ *John*, a Monk of the Church of St. *David*’s,
 ‘ Professor of Logick, Musick and Arithme-
 ‘ tick; *John Erigena* a Monk, Companion
 ‘ to St. *Grimbald*, a penetrating Wit, and u-
 ‘ niversal Scholar, first taught Geometry and
 ‘ Astronomy, in the presence of the ever glo-
 ‘ rious and invincible King *Alfred*, whose
 ‘ Memory will last for ever precious among
 ‘ the Clergy and Laity of his Kingdom, where
 ‘ this most prudent King *Alfred* published a
 ‘ Decree to this effect, that his Nobles should
 ‘ cause their Sons, or if they had no Sons, then
 ‘ their Servants who were of ingenious Dispo-
 ‘ sitions, to apply themselves to Learning.’

Our

Our *Irishman* after three Years or thereabouts retired to *Malmsbury* Abby, to avoid the Discord arisen between *Grimbald* and his Companions, where he died of Wounds he received from his Scholars. He has a Tomb there, on the left side of the Altar, with an Inscription to this purpose,

*The Sophist John lies in this Tomb,
Much Learning coucht in little Room,
His Merit such, to him was given,
To wear a Martyr's Crown in Heaven.*

His Memory is celebrated the 10th of *November*, as appears from the *Roman Martyrology*, published by command of Pope *Gregory XIII.* at *Antwerp*. He writ of the only Predestination; he translated from the *Greek* into *Latin*, the Book of *Dionysius* the *Areopagite*, concerning the Heavenly Hierarchy, and Church Hierarchy of Divine Names and Mystical Theology, which Translation he dedicated to *Charles* the *Bald* (Son of *Lewis* the Emperor.) *Bale* says further that he ' translated *Aristotle's* Morals ' concerning the Secrets of Secrets, or the ' right Government of Princes, into *Chaldee*, ' *Arabic* and *Latin*, and that he writ of the ' immaculate Mysteries of the Faith against ' *Barbarians*, Of Christs Body and Blood ' Paraphrastical Tomes for the Instruction of ' Youth, the Opinion of Philosophers, Verses, ' Epistles and Homilies.' Those *Excerpta* among the Writings of *Macrobius*, touching the Difference and Agreement of the *Greek*

and *Latin Syntax* are accounted his, which conclude with this Advertisement; ' Here ends the Collection out of *Ambrose Macrobius Theodosius*, which *John* made for the better understanding the *Greek Rules*.' In *Thuanus* his Library at *Paris*, there are two Books of the Distribution of Nature ascribed to *John*.' *R. Higden* mentions the same Work in his *Polychronicon*, and *Honorius* (I suppose) understands the same when he says ' *John Scotus*, another *Chrysostum*, a famous Scripturist, writ in a very elegant Style, of the Nature of all Things.'

Suibny, Son of *Mailchunai*, an Anchorite of *Clonmacnoise*, called in the *Ulster Annals*, the Best Scribe, died 891. I suppose he was that *Suifneh*, whom *Florence of Worcester* calls the most Learned Doctor of the *Scots*, and says he died in 892. His Works with the Titles are lost. Beside him many learned *Irishmen* were called Scribes, as will appear from the *Irish Histories*, as *Cormac* Son of *Culinan*, and *Cele*, of whom the *Ulster Annals* speak thus, ' In the Year 928, *Cele Comorban* of *Congal*, Scribe, Anchorite, and Apostolick Doctor of all *Ireland*, died in his Pilgrimage at *Rome*, the 14th of *September*, in the 59th Year of his Age.'

C H A P. VI.

Writers of the Tenth Century.

Cormac, Son of *Culinan*, who in 901 was declared Successor to *Finan* King of *Castel*,

Cashel, who was slain by the Treachery of his Followers. He derived his Pedigree from *Engus*, the first *Casselian* King that embraced Christianity. He erected the Cathedral of *Cashel*, and there exercised the Office of a Bishop. He was knowing in the *Irish* Antiquities, and writ the History called *Psalter Cashel*.

Probus, an *Irishman*, seems to have lived in these times. He writ the Life of *St. Patrick* in two Books, which may be found in the 3d Tome of *Bede's* Works, to whom they are falsely ascribed; as appears in the end of the second Book, where the Author discovers his Name in these Words, ' Lo here, Brother ' *Paulinus*, you receive from me, poor *Probus*, the Pledge you requested of our Brotherhood, wherein according to your desire, I ' have written some account of our most Holy ' Father Bishop *Patrick*, &c. *John Colgan* supposes *Paulinus*, to whom *Probus* writes the Acts of *St. Patrick*, to be the same with *Mel Paulin*, Bishop and Abbot of *Inden*, who died, according to the Annals of the four Masters, in 920.

C H A P. VII.

Writers of the Eleventh Century.

Æ*D*, the Bearded Priest (so called from his wearing a very long Beard) lived in this Century, and is commonly reckoned among the *Irish* Writers; but I find no mention of what he writ.

Dub-

Dubdalehe, Reader of Divinity three Years at *Armagh*, afterwards Archbishop of that See, writ certain Annals of *Ireland*, which are quoted by the Author of the *Ulster Annals*. He died the 1st of *September* 1064 or 1065.

Marian, commonly called *Marianus Scottus*, a Chronologer of the first Rank, born in 1028, as he writes of himself, the same Year in his universal Chronicle, which he brings down to 1083 : The same is continued by *Dodechin* Abbot of *St. Disibod*, to 1200, the time he lived in. He turned Monk, or as himself speaks, retired from the World in 1052, and in 1056 exchanged the Air and Soil of *Ireland* for that of *Germany*; where for near three Years he Cloystered himself up in *St. Martin's* Convent at *Cologne*; then for the space of ten Years he lived shut up in the Convent of *Fuld*, and in the mean while, to wit in 1059, was ordained Priest. At length in 1069, he went to *Mentz*, and was again shut up till he died in 1086, aged 58, and lies buried in *St. Martin's* Convent, others say in *St. Peter's* Church, without the City. He writ according to *Bale*, ' The Harmony of the Evangelists, Of the Universal Account, Amendments to *Dionysius*, Of the great Paschal Cycle, Algorism, a Breviary on *St. Luke*, ' Annotations on the Scriptures, Letters of ' Exhortation, Commentaries on the *Psalms*, ' and a Notitia of both Empires.

Tigernach, an *Irish* Antiquary, writ the Annals of *Ireland* to 1088, as appears from an
old

old Author who continued the same, both which are extant in Manuscript. I cannot but take him for *Tigernach O Broin*, an *Erenach* of *Clonmacnoise*, who died the same Year, for the Time and their Names agree.

Melisa O Suir, a *Munsterman*, writ some Philosophical Works, which rendered him famous to Posterity. He died in 1099 or 1098, according to the *Ulster Annals*.

C H A P. VIII.

Writers of the Twelfth Century.

Gille, or Gillebert, Bishop of *Limerick*, and the Pope's Legate, writ some Epistles, and a Book of the State of the Church, published by Archbishop *Usher*.

Celsus, or *Celestin*, and *Cellac mac Ad mac Malisa*, Archbishop of *Armagh*, writ a Theological Summary, lately published, as I am informed at *Vienna*. *Bale* says that he writ divers Letters to *Malachias*, and certain Constitutions, perhaps the same agreed on in that famous Synod held in the Land of *Ængus* in 1111 and 1112. *Henry* of *Marlborough* mentions a great Council of Bishops and all the Nobles of *Ireland*, held the same Year, but falsely asserts, that it was called by *Maurice Mac Loghlin* King of *Ireland*; for that *Maurice* did not begin his Reign before 1157, whence it rather appears to be held under *Moriertach O'Brien* King of *Ireland*.

Malachy O Mongair, Archbishop of *Armagh*, writ many Epistles to St. *Bernard*, a
Book

Book of General Constitutions, Of the Laws of Celibacy, Of Traditions, The Life of St. *Cuthbert* to *David* King of *Scots*, and a Prophecy of the Popes of *Rome*, published by *Arnold Wion*, in his *Lignum vitæ*.

Tundal, or *Tungal*; born either at *Cashel* or *Cork* in *Munster*, about 1159. He fell into an Extasy at *Cork*, for the space of three Days, and laid stretcht out as if he were dead; at length rising up, he told those present, the wonderful Things he had seen. Some say that he committed his Visions to writing; but it seems rather, that some one then present wrote them from his Relation, which is to be seen in *J. Tinmouth* and *Vincentius*. They are also extant in Manuscript in the University Library at *Oxford*.

Congan, a Cistercian Monk, afterwards Abbot (perhaps of *Suir*) lived in 1150. They say he writ the Life of *Malachy* Archbishop of *Armagh*, and some Epistles to St. *Bernard*. By his means and persuation, *Bernard* also writ the Life of St. *Malachy*, as appears from these Words in the end of the Preface. ‘ Lastly in
 ‘ compliance with your Commands, my Re-
 ‘ verend Brother and sweet Friend Abbot
 ‘ *Congan*, and as you write from *Ireland*, that
 ‘ ’tis the request of the whole Church, in like
 ‘ Obedience to them, especially since they re-
 ‘ quire a plain History without the Embellish-
 ‘ ments of Eloquence, I will endeavour that
 ‘ it be clear not muddy; instructive, not tedi-
 ‘ ous. I am satisfied of the Truth of the Story,
 ‘ having received my Information from you,
 ‘ whom

‘ whom I cannot suspect to relate any thing
 ‘ of which you had not certain knowledge.’
 Besides which he writ the Acts of St *Bernard*.

Murry, or *Marian O German*, Abbot of *Knock* near *Louth*, in 1171, published a Supplement to the Martyrology of *Aeneas*.

Maurice Regan, Servant and Interpreter to *Dermot*, Son of *Murchard*, King of *Leinster*, lived in 1171. He writ very carefully an History of the Affairs of *Ireland*, during his own time, which a Friend of his translated into *French Verse*, and *Sir George Carew*, Knight, President of *Munster*, in the Reign of Queen *Elizabeth*, afterwards Earl of *Tottness*, turned them into *English*.

Concubran writ three Books containing the Life of St. *Moninna*, or St. *Modwen* a Virgin, in the close of which Work he thus discovers his Name. ‘ By the Lord, I beseech you, who-
 ‘ ever reads and hears these Miracles, to inter-
 ‘ cede in pious Oraisons for me *Concubran*, a
 ‘ most wretched Servant of the Lord, oppressed
 ‘ with the weight and burthen of Sin.’ He also writ two Hymns in her Praise Alphabetically. The Original is in the *Cottonian Library*, the beginning of which is written by a late Hand, and is falsely ascribed to *Geoffry* of *Boston*, a Monk, who afterwards writ on the same Subject. However the Ancient Character of the Original shews its Author to have lived before the end of the 12th Age.

Eugene, Bishop of *Ardmore*, Suffragan to the Archbishop of *Cashel*, writ the Life of St. *Cuthbert*, as appears from a Manuscript, touch-

ing the Birth and Rise of the said *Cuthbert*, taken out of the *Irish Histories*, in the *Cottonian Library* : *Eugene* lived in 1174.

C H A P. IX.

Writers of the Thirteenth Century.

Matthew Heney, or O Heney, Archbishop of *Cashel*, and the Pope's Legat in *Ireland*, lived in the beginning of this Century. He writ among other things, the Life of St. *Cuthbert* Bishop of *Lindisfarn*, some Epistles to *Celestine* III, and *Innocent* III.

The Author of the first part of the *Chronicles of Inisfall*, in the County of *Kerry*, lived in 1215. He gives a short account of Universal History till 430, or thereabouts; but from thence he treats very diligently of the Affairs of *Ireland*, to his own time. The Manuscript Copy of these Annals is continued by another Hand to 1320.

Cornelius lived about 1230. He published a Chronicle, which was extant in the time of *Hector Boethius*, (who flourished in 1526) for he owns that he borrowed many things out of it.

Johannes A Sacro Bosco, or *John Holy Oak*, an eminent Philosopher and Mathematician, lived in 1230. *Bale*, out of *Leland*, makes him an *Englishman*, born at *Halifax* in *Yorkshire*, and from thence so called. But this is an ill Derivation, for *Haly Fax* signifies hand

Holy Hair, not *Holy Oak*. *Dempster* makes him a *Scot*. *Staniburst* and others will have him to be an *Irishman*, born at *Holy Wood* in the County of *Dublin*. He writ a noble *Work of the Sphere*, commented on by many learned Men, also of *Algorism*, Of the *Ecclesiastical Account of the Year*, A *Breviary of the Law*, and several other things. He died at *Paris* (some say) in 1235. Others makes him longer liv'd, and lies buried there, in the Cloyster of the Convent of *St. Maturine* (otherwise called the Church of the *H. Trinity*, for the Redemption of Prisoners) in a Tomb with a Sphere engraved thereon.

Peter, surnamed *Hibernicus*, an eminent Philosopher and Divine, lived at *Naples* in *Italy* in 1240, and probably died there. He was Master to *Thomas Aquinas* in Philosophical Studies, and writ *Quodlibets* in Divinity. ' The Emperor *Frederick II.* having restored that University, invited him thither by ' Letters, which are to be found among the ' Letters of *Peter de Vineis*, Chancellor and ' Secretary to that Emperor. See *Wad.*

Marian, or *Mulmurry O Laghnan*, Bishop of *Tuam*, went a Pilgrimage to *Jerusalem*, and committed the same to writing. He died in 1249.

A Nameless Monk of *Abby Boyle*, continued the *Annals of the Affairs of Connaught* to 1253, at which time he lived. The Manuscript is in the *Cottonian Library*.

Thomas Palmeran or *Palmerston*, commonly called *Thomas Hibernicus*, born in the

Countrey of *Kildare*, proceeded Doctor of Divinity at *Paris*; where he continued some time for his advancement in Learning. Afterwards he went to *Italy*, and died there in the Monastery d' *Aquila*, in the Borders of the Kingdom of *Naples*, where he lies buried. He flourished about 1269. He wrote the Flowers of the Doctors, in two Books, which have often been Printed, also of the Christian Religion, Of the Illusions of *Demons*, Of the Temptation of the Devil, the Remedies of Vice, the Flowers of the Bible, and other things. *John Walleis* a Minorite, begun the first Work, under the Title of a handful of Flowers; but prevented by Death, he left the same imperfect, which our *Thomas* finished under the former Title. He seems also to be the Author of the Moral Promptuary of Holy Scripture, published at *Rome* by *Luke Wadding*, out of a Manuscript in the Library of the Friars Minors of *Ara Cœli*, in the *Capitol* in 1624; for the Country, Order, Time and Subject of the Work do agree. *Marian* of *Florence*, in his Manuscript Chronicles writes that *Thomas* of *Ireland*, lived in 1270, in great esteem for his Learning and Piety, in the Monastery d' *Aquila*, in the Province of *St. Bernardin*. The same is related by *Wadding*, in his Edition of the Promptuary, and *Jordan* of *Saxony* in his Lives of the Friars Preachers, writes thus of him: ' Master *Thomas* of *Ireland*, sometime Fellow of the *Sorbonne* in *Paris*, in his Book called a handful of Flowers, reckons up, among other
 ' Books

‘ Books of St. *Augustin*, two distinct Rules.’

The Author of the Annals called the Annals of *Mont Fernand*, or the Minorites of *Multiferan*, begins from 45, and ends in 1274, in which time the Author lived as appears from the Antiquity of the Character. The Author in my opinion, was Friar *Stephen* of *Exeter*, born as those Annals say, in 1246, and invested with the Habit of his Order, on the Annunciation of the Blessed Virgin, in 1263.

‘ *William*, the Abbot (of I know not what place) was so Famous (says *Bale*) that his Memory is still preserved among us: For he was one of those they call *Bards*, whom the *Welsh* and *Irish* had always in greatest esteem, whence he is said to be the Author of a Book of Prophecies.

Galasy, or *Gillisa mac Firbissy*, an Historian and Poet of good Account, writ a Chronicle of his own Time, and some Poems. He was Contemporary with the Author last mentioned, and died in 1301.

The Author of the Office of St. *Finian*, Bishop of *Clonard*, lived in the close of this Age, to wit, when *Thomas* St. *Leger*, was Bishop of *Meath*.

C H A P. X.

Writers of the Fourteenth Century.

John *Duns Scotus*, or *Dunscot*, begins this Century, a Minorite, whose Sharpness

ness of Wit, and Scholastick Niceties got him the Name of the Subtile Doctor. He wrote on the four Books of Sentences, in *Merton College, Oxford*, where he was brought up under his Master *William de Wara*, or *Varro*, whence that Work is called an *Oxford Performance*. He writ afterwards at *Paris*, Reports, Conferences, Quodlibets, The Origine of Things, Theorems, The Knowledge of God, Tetragramms, Sermons on the Times, and on the Saints, Imperfect Commentries on *Genesis*, the Four Gospels and St. *Paul's* Epistles, Questions on *Prophecy*, and on *Aristotle's* Predicaments, Perihermeneia, Priora, Posteriora, Elenchi, Concerning the Soul, Metaphysicks and Physicks. About his Country (as the *Greeks* of old about *Homer's*) the *English*, *Scotch*, and *Irish* contend. The *English* say he was born at *Emildune*, or *Dunston*, in the Parish of *Emildune* in *Northumberland*: To confirm which they urge, his Manuscript Works in *Merton College, Oxford*, which conclude thus, ' Here ends the reading of that Subtle Doctor in the University of *Paris*, *John Duns*, born in a certain Village of the Parish of *Emildune*, called *Dunston*, in *Northumberland*, belonging to *Merton College, Oxford*.' Whether these Words were written in the time of *Scotus*, or added since, will appear from the Antiquity of the Character, of which those who have seen that Work are the proper Judges. The *Scots* will have him born at *Duns* a Village eight Miles distant from *England* and

and the *Irish* at *Down* in *Ulster*, with whom agrees *Arthur A Monasterio*, convinced by the Reasons offered by *Cavellus* in his Martyrology. By command of his Superior he went to *Cologne*, where he died suddenly the 8th of *November*, 1308, and was Interr'd among the Minorites, under a Stone with an Epitaph engraven thereon, before the Translation of his Bones, in Rhiming Verse ; part of which may be thus Englished.

*Remember the Doctor, who in time of his Youth,
Was the Light of his Cloyster, and Trumpet of Truth:*

Concerning his Death, Authors differ in their Opinions ; for which consult *L. Wadding*, and *Arthur A Monasterio*, who reckons up all the Authors that wrote of him, in his Franciscan Martyrology.

Malachy, a Minorite, lived at *Oxford* about 1310, and after, it seems at *Naples* in *Italy*. He writ the Poyson and Cure of mortal Sin, published at *Paris* by *Henry Stephens*. *Bale* adds a Book of Sermons, with other things.

Maurice Gibellan L. L. D. Canon of *Tuam*, a Famous Philosopher, and Poet, writ some Poems, beside other things. He died in 1327.

Adam Godham, a Franciscan, proceeded Doctor of Divinity at *Oxford*. He writ Commentaries on the Four Books of Sentences, printed at *Paris* in 1512, and a Book of Determinations.

David Obugey, a Carmelite of *Kildare*,
was

was taken notice of for his Learning, first at *Oxford* in *England*, then at *Treves* in *Germany*, at length being made Provincial of the Carmelites in *Ireland*, he returned to his Native Country, whence (says *Bale*, out of *Bloxham's* Epistles) ' in *Atherdee* and *Dublin* he ' held Chapters. He was an excellent Philosopher, Orator and Divine, and most knowing of any Person in the Laws; so that he was ' esteemed the Light, the Eye, and Honour of ' the *Irish* Nation. He writ Discourses to the ' Clergy, 32 Letters to Several Persons, Propositions discussed, Lectures, which he made ' at *Treves*, some Rules of the Law, and against *Gerard* of *Bononia*, to which *Eysengreinius* adds Commentaries on the Bible.' He lived in 1320, and died very old at *Kildare*, where he lies buried in a Convent of his own Order.

Malachy mac Æda, or *Hugh's* Son, Archbishop of *Tuam* in 1330, is accounted the Author of a large Volume extant in *Irish*, written in those times, called The Book of *Hugh's* Son. It contains among other Miscellanies, a Series of the *Irish* Kings, from *Neal Nigiolach* to *Roderick O Connor*, in whose time *Ireland* became subject to the *English* Crown. Also a Prophecy ascribed to St. *Forlath* of his Successors in the See of *Tuam*.

Gilbert Urgale, so named by *Bale* (perhaps because he was born in *Ergall*, or *Uriele*) a Carmelite, and no mean Writer, educated (as 'tis supposed) in *Oxford*. He lived in 1330, and as *Bale*, out of *John Bloxham's* Epistles,
de-

delivers, left two large Volumes, the one a Summary of Law, the other a Book of Divinity.

The Compiler of *Ross Annals* lived in 1346. The same Year he concludes his *Annals* thus, An. 1346, O *Karowill* is slain by the *Ossorians* in *Ely*.

Christopher Pembridge (of *Dublin*, I suppose) lived in 1347. He writ much the greater part of those *Annals* published by *Camden*, at the end of his *Britannia*, in 1607, to wit, untill the Year 1347.

John Clynn lived at the same time, a Minorite of *Kilkenny*, and the first Guardian of *Carrig Priory*. He writ very short *Annals* from the Christian *Era* to 1313, from whence he continued them very largely to 1349, when probably he died. He also writ of the *English Kings*, from *Hengist* to *Edward III*. Of the Guardians of his Order in *England*, and *Ireland*, and a Catalogue of the Bishops Sees in the three Kingdoms of *England*, *Scotland*, and *Ireland*. His Works are extant in a Book of the Society of the Friars Minors of *Kilkenny*. Sir *James Lee*, Knight, Chief Justice of the King's Bench in *Ireland*, afterwards Treasurer of *England* and Earl of *Marlborough*, caused his *Annals* with other Matters relating to our *Irish Affairs*, to be fairly transcribed; and left the Transcripts with the Honourable *Henry* late Earl of *Bath*, on condition they should be Printed.

Richard Fitz-Ralph, or *Ralph's Son*, Archbishop of *Armagh*, in 1356 went for *England*;
I where

where in his Sermons at *London*, he expressly maintained these Conclusions, as he speaks of himself.

1. ' That our Lord Jesus Christ, in his Human State, was very poor; not that he loved or willed Poverty for its own sake.

2. ' That our Lord Jesus never begged.

3. ' That he never Taught Men to beg.

4. ' That our Lord Jesus Taught Men should not beg.

5. ' That no Man can with Prudence or Holiness oblige himself by Vow to observe a perpetual Beggary.

6. ' That the Friars Minors are not obliged by their Rule to beg.

7. ' That the Bull of *Alexander IV.* which condemns the Book of the Masters, does not invalidate any of the foresaid Conclusions.

8. ' That for Persons making Confession, with Exclusion of any place, their own Parish Church is preterable to the Friars Oratory, or Church.

9. ' That for making private Confession, the Person of the Ordinary is more eligible than the Person of a Friar.

He writ of the Questions of the *Armenians*, on the four Books of Sentences, on the Gospels: Of the Poverty of Christ: Of the Intentions of the *Jews*: A great Volume of Sermons: The Curate's Defence: An Oration in behalf of the Prelates and Church Curates, which he made before the Pope in a publick Consistory, held the 5th of *July*,

1350:

1350 : Answers to the Objections upon the Matter of Privileges granted to the Friars Mendicants: Informations and Motives to the Judges upon the Declaration to be made concerning that Extravagant of Pope *John*, which begins thus, *Vas Electionis*: Concerning healthy Beggars, which begins thus; ' It may be queried whether an healthy Beggar is to be relieved: A Dialogue about matter relating to Scripture, a M S. extant in *Lincoln College, Oxford*. Also he is said to have writ the Life of Abbot St. *Munchin*, who lived in 640: Of the Praises of the Blessed Virgin *Mary*: Of the Spiritual Power of our Lord's Passion: Against his Archdeacon: Epistles, Dialogues, with many other things.

Ralph Kelly, Archbishop of *Cashel*, lived at the same time, and writ of the Canon Law, Epistles, and other things.

Hugh of Ireland, a Minorite, writ his own Travels through divers Countries. *L. Wadding* supposes him to be the same with *Hugh Bernard*, Provincial of the Minorites in *Ireland*.

William of Drogheda, so called from the place of his Nativity, lived in 1360; and was brought up in *Oxford*, where he became Eminent for his Knowledge in the Laws; as also for his Skill in Arithmetick and Geometry; and read the Civil Law publicly in that University. They say he writ a Book called, The Golden Summary, extant in the Archives of *Caius and Gonville College, Cambridge*: Also a

Treatise of Secrets. Dr. *Thomas James* in his Catalogue of Manuscripts in the Libraries of *Oxford* and *Cambridge*, reckons him among the Writers of the Civil Law.

Geofry O Hogain, a Minorite of *Nenagh* in the County of *Tipperary*, writ the Annals of his own Time, from 1336 to 1370, extant in M. S.

Henry Crump, a Cistercian of *Baltinglass*, and D. D. in *Oxford* in 1382. He publickly maintained at *Oxford*, ' That the Friars of ' the four Orders of Mendicants were not of ' Divine Institution ; but contrary to the General *Lateran* Council held under *Innocent* ' III ; and that Pope *Honorius* was persuaded ' by the Friars through pretended and false ' Dreams to grant them a Confirmation ;' but was forced to objure these Positions in a Convent of Carmelites at *Stamford*, in the presence of *William Courtney*, Archbishop of *Canterbury*. He was charged also with Heresie by *William Andrew* a Dominican, Bishop first of *Achonry*, then of *Meath*, ' for ' teaching that Christ's Body in the Sacrament ' of the Altar was only a Representation of ' Christ's Body in Heaven.' He writ according to *Bale*, School Determinations : Against the Religious Mendicants : And Answers to Objections : Also an Account of the Foundations of all the Monasteries in *England*, from the time of *Birin* the first Bishop of *Dorchester* to *Robert Grosted* Bishop of *Lincoln*, who died in 1253. The Author of certain Rhymes on the Life of St. *Edith*, extant in the *Cottonia*

tonian Library, made use of it in his Com-
posures.

Magraith macGawan, a Canon (if I mistake not) of S. *Ruadan* of *Lurcho's* Abby in the County of *Tipperary*: He writ in *Irish* of *the Genealogies of the Irish Saints*; and of *the Succession of the Kings and Lords of Ireland*, with the Addition of some Miscellanies. He lived about the close of this Age. His Works are extant in Manuscript.

C H A P. XI.

Writers of the Fifteenth Century.

A *Ugustin Magraidan*, a Canon of the Order of St. *Augustin* in the Isle of *All Saints* in the River *Shanon*, on the West side of the County of *Longford*, a Learned and Prudent Man, lived in the beginning of this Age. He writ *the Lives of the Irish Saints*; and continued a *Chronicle* (begun by some of his Abby) to his own time; part of which is extant in M. S. with Additions after his Death. He died on the *Wednesday* next after *All Saints*, in 1405 and lies buried in his Abby aforesaid.

Coll Deoran, a *Leinster* Man, lived at the same time, and writ *Irish Annals*, extant in M. S. He died in 1408.

Patrick Barret, Bishop of *Fernes* in 1400 writ a *Catalogue of his Predecessors in that See*.

James Tong, a Publick Notary of the City of *Dublin*, writ *Politick Councils for good Government*,

vernment, dedicated to *James Earl of Ormond*, Lord Lieutenant of *Ireland* : Also *The Travels of Laurence Rathold, an Hungarian Lord, to St. Patrick's Purgatory, in 1411.*

Patrick Ragged, Bishop of *Cork*, was present at the General Council held at *Constance* in the Years 1415 and 1416; and wrote of the *Acts of that Council.*

An *Irish Monk* of *St. James's Convent in Ratisbone*, writ about the Year 1414, of the *Irish Saints*; and of the *Affairs of Charles the Great* : But he is a very fabulous Author.

William Waterford writ a *Book of Religion*, dedicated to Cardinal *Julian* in 1433.

A Canon of the Order of *Præmonstratenses*, of the *H. Trinity of Loghkey*, in the County of *Roscomon*, writ the *Annals of Ireland to his own time*, partly in *Irish*, and partly in *Latin* : He lived (as I conjecture) about the middle of the 15th Century.

John of Ireland, said to live about 1460; and (if we believe *Michael Plodius*, quoted by *Antonius Alfonsus Fernandus*) writ a Book called *A Bundle of Flowers* : For (says he) about the Year 1469, *He gathered out of all the Sacred Writers the very best Flowers, proper for all Subjects* : Some say that one *John of Ireland*, a Dominican also, writ a Book Intituled, *Scala Dei*, or *A Ladder to scale Heaven by.*

Philip Norris, D.D. in *Oxford*, returning to his Native Country was first made Prebendary of *Tagogstown* belonging to *St. Patrick's, Dublin*, afterwards Dean of that Cathedral,
about

about 1457. He following the Steps of *Richard* of *Armagh*, writ against the Friars Mendicants, and in his Sermons oftentimes used bitter Invectives against them; upon which account they say he was no small Sufferer. He writ *Declamations: Lectures on the Scriptures: Sermons to the People: Against healthy Beggars: and some other things. See Bale.*

Phillip Higgin, a Minorite, writ *Sacred Poems*. He died in 1487.

Panderus, or the Author of a Book Intituled *Salus Populi*, lived in the Reigns of *Edward IV. Edward V. Richard III. and Henry VII.* and perhaps under *Henry VIII*: In which Book he shews the Causes of the Miseries of *Ireland*; and prescribes proper Remedies for the same, suitable to those times.

Charles Magwire, born in the County of *Fermanagh*, Canon of *Armagh*, was an excellent Philosopher, Historian and Divine; and writ the *Annals of Ireland*, to his own time. He died the 23d of *March*, 1495, aged 60.

Donald O Fibely, born in the County of *Cork*, lived in the close of this Age, and writ in *Irish*, *The Annals of Ireland*, to his own time, which he Dedicated to *Florence Mahowny*: They are extant in Manuscript.

A nameless Minorite, Contemporary with *Donald*, collected and published the *Statutes of the Minorites in Ireland*.

C H A P.

Writers of the Sixteenth Century.

M*aurice de Portu, or OFibely, Archb*
shop of Tuam, of whom John Camers
makes Honourable Mention. " In the Years
" following (says he) Maurice a Portu, a
" Native of Ireland, of the Order of St. Fran-
" cis, was Eminent for his extraordinary
" Knowledge in Divinity, Logick, Philosophy,
" and Metaphysicks: 'Tis scarce possible to
" relate how obliging and courteous, and yet
" how Holy and Religious he was in his Con-
" versation! When for many Years he had
" taught the Arts with universal Applause in
" Padua, he was advanced by Pope Julius
" II. to the Archbishoprick of Tuam, whi-
" ther he went, Italy being then oppress'd with
" the Calamities of War; and soon after his
" Arrival, to the irreparable Loss of the Learn-
" ed World, he died scarce 50 Years old. He
" had by him several written Monuments of
" his Learning; but his unexpected Death
" prevented their being made publick, Six
" hundred Letters which he writ to me on se-
" veral Occasions, full of marks of his Love
" shew the intimate Friendship maintain'd be-
" tween us while he lived; with the reading
" of which I am infinitely delighted, so great
" is the Love of true Friendship, even beyond
" the Power of the Grave. " Thus far Camers.
Francis Gonzaga makes mention of him
also: " Maurice, an Irish Man (says he)
" revived

“ revived all the Learning of *John Scotus*, and
 “ very nicely commented on his *Universalia* :
 “ He also published a Dictionary to the Holy
 “ Scriptures”. But for his Works let us hear
 what *Possevin* delivers : “ *Maurice* (says
 “ he) an *Irish* Minorite and Archbishop of
 “ *Tuam*, composed a Dictionary to the Scrip-
 “ tures, which was first Printed at *Venice* in
 “ 1603, by *John Anthony* and *James Fran-*
 “ *cis*, at the Command of the most Illustrious
 “ *Matthew Zane* Patriarch of *Venice*, tho’ it
 “ be not extant farther than the Letter E in-
 “ clusively. Moreover he explain’d the whole
 “ Doctrine of *Scotus*, by writing Commenta-
 “ ries on him ; which as to that part on the
 “ Questions was Printed by *Simon de Luere* at
 “ *Venice* in 1500 : Also his Theorems for
 “ the better understanding the mind of *Scotus*,
 “ were there published by *Lazarus Soard* in
 “ 1514 ; but his *Enchiridion* of Faith was
 “ Printed before in 1509, by *Octavianus*
 “ *Scotus* ; but then *Scotus* his Oxford Writ-
 “ ing on the four Books of the Sentences was
 “ published by *James Mit* at *Lyons*, *John*
 “ *Grace* two Years before having published his
 “ *Reportata*. ’Tis said further that *Maurice*
 “ writ on the Life of *John Scotus*, and a
 “ Book of Distinctions, which is preserved a-
 “ mong the *Franciscans* at *Ravenna* ; and
 “ the Compendium of Truth in Rhyming
 “ Verse, says *Henry Villot* in the word *Mauri-*
 “ *tius de Porta*. He also writ a Book on Por-
 phiry published at *Venice* in 1519.

Nicholas Magwire, Bishop of *Leghlin*, writ a *Chronicle* of great use to *Thady Dowling* in composing his *Annals*; also the Life of his Predecessor *Milo*, and other things, which prevented by an untimely Death, he left unfinished.

Thomas Brown, a Secular, about 1513, writ the Life of *Nicholas Magwire* Bishop of *Leghlin* aforesaid, to whom he was Chaplain.

Thomas Fich, a Regular, and Sub-Prior of the Cathedral of *Christ-Church, Dublin*, writ a Book of the Affairs of his Church, called *The White Book*; and perhaps the Book of *Obits* of the said Church, for the Character shews it to be written about that time. He died the 17th of *January*, 1517; and lies buried in *Christ-Church, Dublin*.

Philip Flatisbury lived about this time, and at the Request of *Gerald*, Earl of *Kildare*, writ *divers Chronicles*, says *Staniburst*. In the beginning of those *Annals*, extant in M. S. under his Name, there is this Account of the Author and his Work: "Here follows divers
" *Chronicles*, written at the Request of the
" Noble and Powerful Lord *Gerald*, Son of
" *Gerald*, the King's Deputy of *Ireland*, by
" *Philip Flatisbury* of *Johnstown* near the
" *Naas*, in the Year of our Lord 1517; and
" the 9th of King *Henry VIII*. But comparing them with those published by *Cambden* at the end of his *Britannia*, of which the greater part was writ by *Pembrige*, as we have elsewhere said, it appears that *Flatisbury* was only a Verbal Transcriber of them, not the Author,

thor, excepting some little Addition. 'Tis certain that many have affix'd their Names to those Books which they only transcribed; whereby the true Authors have been unjustly depriv'd of their Honour.

George Cogley, a Publick Notary, and Register of *Meath*, in 1518, writ a *Catalogue of the Bishops* of that See, from *Simon Rochfort* the first *English* Man who sat there, to *Hugh Inge* who was this Author's Contemporary.

A Cistercian Monk of *Duisk* Abby in the County of *Kilkenny*, by Command of *Charles Cavenagh*, his Abbot, in 1512, writ the *Annals of Ireland*, which he afterwards continued to the time of the Suppression of Monasteries; and inserted the same in the Registry of Charters belonging to the said Abby.

Theobald Anguilbert, a Doctor in Medicine (of *Paris*, I suppose) writ a Book Intituled, *Mensa Philosophica*, which is a Treatise of Table Talk, with the Addition of Jokes and Drolleries: The same is by others falsely ascribed to one *Michael Scotus* a Physician, and is printed under his Name at *Leipsick* in 1603; together with the Jest of *Othomar Luscinius*. The Philosophical Table was printed at *Paris* in 1530, by *John d' Harsy*. In the Epistle the Author professes himself an *Irish* Man.

Magnus, or *Manus* (Son of *Hugh*) *O Donell*, of *Tirconell*, writ a large Volume in *Irish* containing *The Life of St. Columbe*, in 1532.

Patrick Culin, an Augustin Hermit, and Bishop of *Clogher*, by the Assistance of *Cassidy* his Arch-Deacon, writ a *Register of the ancient*

Affairs of his Church, and therein a *Catalogue* of his Predecessors: Also an Hymn to St. *Maccartin* the first Bishop of that See, which was usually sung at his Festival; which begins thus:

*Festum dignum celebrantes,
Sanctum virum venerantes
Maccartinum & laudantes.
Exaudi nos Trinitas.*

Roderick Cassidy, Arch-Deacon of *Clogher*, a Divine, Civilian and Philosopher, well versed in the Antiquities of his Country, writ (beside the above Register) the latter part of the *Ulster Annals*, and many Additions to the first part. He died very much stricken in Years in 1541.

Patrick Finglas, a famous Lawyer, was made chief Baron of the Exchequer by King *Henry VIII*, afterwards chief Justice of the King's-Bench: He writ *The Causes of the Calamities of Ireland*, and their Remedies.

Edward Walsh lived in 1550. He going for *England*, was received as a Domestick into the Family of the Duke of *Somerset*, Unkle to King *Edward VI.* and Protector of these Kingdoms. About that time he writ in *English* of *The Duties of Persons who fight for their Country*; and a Treatise shewing how *Ireland* ought to be Reformed by the Word of God; the Epitome whereof is in the Paper Office at *Westminster*. When or where he died I don't find.

Thomas

Thomas Waterford, Arch-Deacon of *Leghlin*, was Contemporary with *Walsh*. He is said to have written some *Collections of Irish Affairs*. *Dowling* quotes him in his *Annals*. He died about 1553.

Nicholas Stanihurst writ in *Latin* *The Physician's Diet*. He died in 1554. See *Richard Stanihurst*.

George Dowdall, Archbishop of *Armagh*, writ some Sermons; and translated out of *Latin* into *English*, the *Life of John Courcy*, who subdued *Ulster*: It is extant in Manuscript. He died in 1558.

Thomas Long, D. D. of *Paris*, lived in 1576, and according to *Stanihurst*, writ a Book *De Speciebus*, against a lying Monk: On Aristotle's *Physicks*: *Select Theses of the chief Points in the Law*, Dedicated to *Charles Cardinal of Bourbon*.

Richard Creagh of *Limerick*, Educated at *Louvain* in *Brabant*, lived at the same time; and writ a M. S. yet extant of the *Irish Tongue*: Also an *Ecclesiastical History*, *Controversies of Faith*: A *Chronicle of Ireland*: The *Lives of the Irish Saints*: and a *Catechism* in *Irish*.

Edward Tanner, perhaps *Tonnery*, D. D. writ *Lectures* on *Aquinas* his Sums, and was Contemporary with *Creagh*.

John Usher, Mayor of *Dublin*, in 1574, writ a Treatise of the Reformation of *Ireland*, which is a M. S. late Archbishop *Usher's* Library.

Nicholas Walsh, Bishop of *Ossory*, writ Learned Sermons in *Latin*, yet extant in his own Hand Writing. He also attempted the
Translation

Translation of the New Testament into *Irish* about the Year 1573 ; but his Design was prevented by a horrid Murther committed on him in 1585.

John Kerney, Treasurer of *St. Patrick's, Dublin*, was educated, as was *Wash* (his Contemporary and intimate Friend) at *Cambridge*. He writ a *Catechism* in *Irish*, which was the first Book I find printed in that Character. He also translated into *Irish* the New Testament, which is extant in Manuscript. He died about 1600, and lies buried in *St. Patrick's, Dublin*.

Richard Staniburst, of *Dublin*, was educated some time in *University College* in *Oxford*, where in his younger Years he writ *Commentaries* on *Porphiry* ; which he published at *London*, in 1570. Afterwards he writ in *Latin*, four Books of the Affairs of *Ireland*, which together with an Appendix, out of *Giraldus Cambrensis*, and some Annotations, he published at *Antwerp* in 1584. Also the Life of *St. Patrick*, printed there in 1587, and *Hebdomada Mariana*, printed there in 1609, and a few Years before his Death, *Hebdomada Eucharistica*, printed at *Doway* in 1614. He writ in *English*, a Description of *Ireland*, dedicated to *Sir Henry Sidney*, Lord Lieutenant of *Ireland*, extant in *Holingshead*, and perhaps some other things which I have not seen. He died very old at *Brussels*, in 1618, Chaplain to *Albert Arch Duke of Austria*, as appears from *Aubertus Miræus*.

Thady

Thady Dowling, Treasurer afterwards Chancellor of *Leghlin*, an excellent Canonist, writ *Short Annals of Ireland*, and *An Irish Grammar*, with some other things, about 1598. He died at *Leghlin* in 1628, Aged 84.

C H A P. XIII.

Biographers of an uncertain Age.

I Come now to the Biographers, whose Times I could not yet learn by Inquiry, yet I suspect that many of them lived about the 8th Century. I have added the Beginning of almost every Book, and the time wherein the Saints lived, whereby the Authors Ages may be more easily discovered.

The Writers of *St. Patrick's Life* in three Books, but the beginning is wanting. There were two other Anonymous Writers of his Life, with the late Archbishop *Usher* in Manuscript, beside that ancient One written in *Irish*, one begins ' *Patrick*, who is also called ' *Succet*', the other ' The Glorious Confessor ' *Patrick*'. *St. Patrick* died the 17th of *March*, 492.

The Ancient Writer of *St. Bridget's Life* in two Books, which begins, ' There was a Glorious King in *Ireland* namely *Felimid*, commonly called *Feidlimid Irachtuiar*, for the many Laws he made in his Kingdom of *Ireland*. Another Writer begins thus, ' A certain noble Man of *Leinster*, called *Dubthach*; and another thus, ' Ye constrain me, Brethren to
' com-

‘ commit to writing, for the Information of
 ‘ the Learned, the Virtues and Miracles of the
 ‘ Virgin *Bridget*, of Holy and Blessed Memo-
 ‘ ry.’ *St. Bridget* died the 1st of *February*
 521 or 523.

The Writer of the Life of *St. Columba*, Abbot of *Hy*, begins, ‘ The Reverend Priest *Columba* the most Religious Abbot of many
 ‘ Monasteries.’ *St. Columba* died the 9th of
June, 597.

The Writer of the Life of *St. Edan*, or *Moedoch*, the first Bishop, or as this Anonymous Writer delivers, Archbishop of *Fernes*, begins, ‘ There was a certain noble Man in *Conaught* named *Sethna*, and his Wife’s
 ‘ Name was *Ethne*, of the Seed of *Amlaigh*.’ Another Ancient Writer of his Life begins,
 ‘ There was a certain noble Man in *Ireland*
 ‘ named *Senia*, having to Wife *Ethne*’ : Both very ancient Authors. *Edan* died the 31st
 of *January*, 632.

The Writer of the Life of *St. Brendan*, Abbot of *Clonfert*, begins, ‘ *St. Brendan*,
 ‘ Son of *Finlocha*’, mentioned before in the Account of *St. Brendan*. Another Writer begins, ‘ There was a Man named *Brendan*, of
 ‘ an Holy Life, who, as the shining Morn,
 ‘ drove away the Darkness of Sin from the
 ‘ Hearts of many People.’ *Brendan* died the
 16th of *May*, 577.

The Writer of the Life of *St. Coemgen*, or *Keivin*, the first Abbot, or as others say, Bishop of *Glendelach*, begins, ‘ There was a
 ‘ Man in the Province of *Leinster*, which is
 ‘ the

‘ the fifth part of *Ireland*, a Plebeian of *Dairmachscoeb*, which is the East Part of *Leinste*, bound by the Sea, whose Name was *Coemlog*.’ Another thus, ‘ Brethren, the Holy Festival of the glorious Abbot *Caymgin*, is now to be celebrated.’ There is extant also a very brief Description of his Life, which begins, ‘ There was born in *Ireland*.’ St. *Coemgen* died the 3d of *June*, 618, or 621.

The Writer of the Life of St. *Moling*, the 2d Bishop of *Fernes*, begins, ‘ Of the South part of *Ireland* which is called *Kenselach*: Another begins, ‘ The Holy Prelate and Prophet of God, *Dayrtel*;’ who is otherwise called *Moling*. St. *Moling*’s Festival is kept the 17th of *June*. I do not find when he died, unless he is the same with *Moling Luacre*, whom *Tigernach* informs to have died in 696.

The Writer of the Life of St. *Fintan*, Abbot of *Clonenach*, begins, ‘ St. *Fintan*, Son of *Crumthín*, came from the Borders of *Leinster*.’ St. *Fintan* died the 17th of *February*, 603.

The Writer of the Life of St. *Senan*, Bishop of *Iniscatty*, begins, ‘ *Senanus* born of noble Parents.’ St. *Senan* died the 1st of *March*, 544, the same Day that St. *David* the Patron of *Wales* died.

The Writer of the Life of St. *Mocoemog*, Abbot of *Liath*, begins, ‘ The ever blessed Abbot *Mocoemog*, of the Province of *Connaught*, is descended of the Sept of *Conmacne*, by the Father’s Side.’ St. *Mocoemog* died the 13th of *March*, 656.

The Author of the Life of *St. Finan* of *Munster*, Abbot of *Ceanhetich*, begins, 'There was a Man of a Holy Life.' Another Author thus, ' *St. Finan* was born of the Sept ' called *Corcudubne*.' *St. Finan* was Contemporary with *St. Brendan* of *Clonfert*, and they say he died the 7th of *April*; but the Year I find not.

The Author of the Life of the Abbot *St. Ruadan*, begins, ' *St. Ruadan* of Noble Extraction.' He died the 15th of *April*, 508.

The Writer of the Life of *St. Cronan* Bishop, otherwise called Abbot of *Rosscrea*, begins, ' The Glorious Abbot *Cronan*, born in ' *Munster*, whose Father's Name was *Odran*.' *Cronan* died the 28th of *April*. He flourished in 580.

The Writer of the Life of *St. Congall* or *Comgall*, the first Abbot of *Bangor*, begins, ' The Blessed and Holy Abbot *Comgall*, born ' of a Noble Family of the *Ards*, his Father's ' name was *Setneus*, his Mother *Briga*.' *St. Congall* died the 10th of *May*, 600.

The Writer of the Life of *St. Carthage*, the first Bishop of *Lismore*, begins, ' The Renowned Soldier of *Christ*.' *St. Carthage* died the 14th of *May*, 637.

The Writer of the Life of *St. Declan* the first Bishop of *Ardmore*. The beginning is wanting in my Notes; but from the close of that Work it appears that the Writer lived not long after *St. Declan*, where we have these Words, ' His old Scholars acquaint us that a ' great Army was wont to Rendezvous in his ' Pre-

(75)
' Precincts.' St. *Declan's* Festival is kept the 24th of *July*.

The Writer of the Life of St. *Kiaran* the Elder, the first Bishop of *Saiger*, begins, ' The most Blessed Bishop *Kiaran*, the first Fruits of the Saints of *Ireland*.' Another Writer of his Life begins almost after the same manner, ' The Blessed Priest *Kiaran*, the first begotten in the Faith of Christ among the *Irish*.' This *Kiaran's* Festival is kept the 5th of *March*. He lived the same time with *Declan* and St. *Patrick*.

The Writer of the Life of St. *Molua*, or *Lugid*, begins, ' The most blessed Abbot *Lugid* descended of Gentile Parents, had to his Father *Carthar*, &c.' St. *Molua* died the 4th of *August*, 609.

The Writer of the Life of St. *Canic*, Abbot of *Aghavo*, begins, ' The Holy Abbot *Canic*, of the Sept of *Connath-duinnegemin*, which is the Northern Part of *Ireland*.' But another Writer begins, ' St. *Kynnic*, of the Sept of *Corcudaland* in the North Part of *Ireland*: His Father was the Famous Poet *Laidac*, his Mother's Name *Melda*.' St. *Canec* died the 11th of *October*, 600.

The Writer of the Life of St. *Munnu*, or *Fintan*, begins, ' There was a Man of a Holy Life named *Munnu*, of an Illustrious Family in *Ireland*, to wit, the *Neils*, whose Father's Name was *Tulcan*, his Mother's *Fidelmia*.' St. *Munnu* died the 21st of *October*, 635.

The Writer of the Life of St. *Colman Ela*,

begins, ' There was a Man of a Holy Life, named *Colman*, Son of *Benigne*, of the Family of *Neil*: He had the Name *Ela* from a ' Wood so called'. St. *Colman Ela* died the 26th of *September*, 611.

The Writer of the Life of St. *Barr*, or *Finbarr*, the first Founder and Bishop of the Church of *Cork*, begins, ' The most Holy Elect of God, and most worthy Priest *Barr*, ' was born of the Sept called *Ibruin Ratha* ' of *Conaught*'. St. *Barr* flourish'd in 600. His Festival is kept the 27th of *September*.

The Writer of the Holy Bishop *Æd's* Life begins, ' The Holy Bishop *Æd*, Son of *Bri-chie*, a Branch of the Family of *Neil*. St. *Æd*, or *Ed*, died the 10th of *November*, 589.

The Writer of St. *Albe's* Life, begins, ' Bishop *Albe*, the most blessed Father and Patron of *Munster*, next to St. *Patrick*'. Another Writer of his Life, begins, ' *Helve*, the ' most Blessed Bishop of *Ireland*, a second *Patrick*, born in the East part of that Country, ' call'd *Anyeliach*'. St. *Albe* died the 12th of *September*, 527.

The Writer of the Life of the Abbot St. *Abban*, who lived at the same time with St. *Brendan*, and died the 16th of *March*, as others say the 27th of *October*, but I dont find the Year. The beginning of the Life is wanting.

The Writer of the Life of *Kiaran* the younger, the first Abbot of *Clonmacnoise*, begins, ' The Abbot *Queran*, a Glorious Saint, was descended of *Boetius* and *Davercha* his ' Parents.'

(11)
' Parents.' St. *Kiaran* died the 9th of *September*, 549.

The Writer of the Life of St. *Flannan*, Bishop of *Killaloe*, begins, ' There was a Holy Man named *Flannan*, whose Life shined like a burning Lamp in the Church Militant, by his Acts of Faith and Charity,' St. *Flannan* flourished in 639, in which Year they say he received Consecration from Pope *John IV*.

The Writer of the Life of St. *Furse*, begins, ' There was a Man of a Holy Life, named *Furse*, of noble Extraction, but more Noble for his Faith.' The Author is ancient, being cited by *Bede* in his Ecclesiastical History; but it is doubtful whether he was an *Irish* or a *French* Man. St. *Furse*'s Festival is kept the 26th of *January*.

The Writer of the Life of St. *Baithin* Abbot of *Hy*, begins. ' The Revered Father *Baithin*, from his Youth was diligently instructed in the Word and Discipline of God, by the most famous Abbot *Columba*,' *Baithin* died the 9th of *June*, 599, aged 66.

The Writer of the Life of St. *Finian*, Bishop or Abbot of *Clonard*, begins, ' There was a Noble Man in *Ireland*, named *Finian*, linnally descended from the Son of *Rudrayth*.' St. *Finian* died the 12th of *December*, 552.

The Writer of the Life of St. *Colman*, Bishop of *Dromore*, begins, ' The most Blessed *Colman*, Bishop of *Dromore*, born of a
' Sept

(70)
' in the *Ardes.* St. *Colman* lived in 600. His Festival is kept the 7th of *June*.

The Writer of the Life of the Abbot St. *Berach*, begins, ' Among other Instances of ' the Power of God.' St. *Berach* lived in 630.

The Writer of the Life of St. *Molais*, otherwise *Lasarian*, Abbot of *Devenish*, begins, ' After that, by the Grace of God, working thro' the Preaching of St. *Patrick*, the ' Darkness of Infidelity was dispelled from ' *Ireland.* *Lasarian* died the 12th of *September*, 571.

The Writer of the Life of *Ende*, Abbot of *Arran*, begins, ' The wonderful God, whose ' Almighty Power is visible in his Saints, hath ' sent this most Religious Man the Abbot *Ende*, as a Star to enlighten this dark World.' St. *Ende* lived about 490.

The Writer of the Life of St. *Fechin*, Abbot of *Four*, begins, ' The Holy and Reverend Abbot St. *Fechin*, Illustrious for a Noble Parentage. His Father was *Kelcharnan*, his Mother *Lafrea.* St. *Fechin* died of the Jaundice, the 20th of *January*, 665; but this Author is not very ancient, for he mentions the coming of the *English* into *Ireland*.

The Writer of the Life of St. *Mochua Ballu*, begins, ' There was a Man named ' *Mochua*, Son of *Lonand*, famous for his ' Extraction, being descended of *Lugne* in ' *Conaught.* *Mochua* died the 24th of *December*, 638, Aged 90 Years.

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The Writer of the Life of St. *Tigernach*, Bishop of *Cluana-cois*, now *Clones*, in the County of *Monaghan*, begins, 'The Venerable ' Prelate *Tigernach*, descended of the Blood ' Royal of King *Echach*.' St. *Tigernach* died the 4th or 5th of *April*, 549, or 550.

The Writer of the Life of St. *Columba*, Abbot of *Tirdaglass*, begins, ' St. *Columba*, ' called the Son of *Crimthayn*, born of a Noble Family in *Leinster*.' St. *Columba* died, some say in 550; but more truly, according to the Writer of his Life, the 13th of *December*, 552, the same Year in which St. *Finnian* of *Clonard* died,

The Writer of the Life of St. *Samthan*, Abbess of *Clonbrone*, which begins, ' The Holy and Venerable Virgin *Samthana*, descended from an *Ulster* Sept; her Father was *Dynamran*, her Mother was called *Columba*.' St. *Samthan* died the 19th of *December*, 739.

The Writer of the Life of the Holy Bishop *Boetius*, begins, ' The Holy Father and Elect ' Priest of God, *Boetius*, born of Honourable Parents.' St. *Boetius* died the 7th of *December*, 518.

The Writer of the Life of St. *Athracta*, a Virgin, who lived about 490.

Besides these we have many Lives of *Irish* Saints, in the *lesser Book of the Servants of God*, by John Vicar of Tinmouth, called *Sanctilogium*, which John Capgrave afterwards transcribed, under whose Name they are extant, printed at *London* in 1516. John
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Tinmouth, lived in 1366. His Manuscript is in the *Cottonian* Library : but I doubt whether they be his own Works ; for 'tis credible that he wrote them out of *Irish* Authors, or that he published them changing only the Stile of the Author. There we have, besides the Lives of *St. Patrick*, *Columba*, *Bridgit*, *Piran*, (the same with our *Kiaran* the Elder) *Brendan*, *Finan*, *Furse*y, and *Cuthbert*, of whom before, also the Lives of *Foilan*, *Indract*, and his Fellow Martyrs, *Tathey*, *Fiacre*, *Osman-na*, *Modwen*, *Benigne* and *Columban* ; but of those Authors and their Country, I will not take upon me to determine.

F I N I S.

